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# THE NEW ERA

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### January to December 1960

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# THE NEW ERA

IN HOME AND SCHOOL

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## The Education of Future Teachers

*Michael Duramay, France*

I AM WRITING as the representative of about twenty of my fellows, all young teachers in French schools, to explain the kind of training we had at our teacher training college, and I have tried as honestly as I possibly can to synthesize their various ideas. (I confess that we are not all in exact agreement and this has made my task all the more difficult).

It was in great confusion at the beginning of term that we first went into an unknown classroom, along with forty unknown children who seemed terribly intimidating. We felt suddenly alone, isolated from all outside help, weighed down by responsibility, unsure of ourselves, and awaiting the verdict of our exacting public who were quick to observe our every reaction. Yet we didn't do too badly; once the first contact was over we managed to lead the young spirits entrusted to us a stage or two on their way. For those who have never tried, it may perhaps seem easy to take a class, but ask a young supply teacher, that unfortunate being, flung without formality into an unknown course, knowing nothing about the syllabus — ask him if it is easy to take a class. Ask him to describe to you his first days as a schoolmaster, incapable as he was of giving the simplest lesson which would really be within the grasp of his audience, continually glancing at his watch. You will then recognize the importance of the training given at our teacher training colleges. We will glance at this training in two parts; dealing firstly with its theoretical and secondly with its practical aspects.

### *Theoretical Training*

The one thing above all which terrifies a young teacher when he comes out of training

is his lack of confidence. He has been working hard for three years in order to obtain his Baccalaureat, and he suddenly sees, when he is put in charge of a top class, that his equipment is too scanty. The single year of theoretical training was, alas, too short for him to assimilate all the knowledge necessary to him as a teacher of primary classes. Before this stage his training has not been adequately directed towards the data which he will need.

Very often lecturers in the training colleges are, even in their own opinion, incompetent. They know nothing about a class of young children nor have they had sufficient contact with children to be aware of their needs and reactions.

The young student in training has not given enough attention to the great authors of French literature, and he is ill equipped to explain these great works or to clarify them to the child. His grammar has been neglected for too long or tackled only at too high a level. The elementary difficulties have not been reviewed and analysed. We have not studied the rational connection between the great grammatical groups.

And mathematics, this monument which we should have been able to present to the child in an easily assimilable form, brick after brick, joint by joint. Have we even explored it well ourselves? We have struggled through complicated demonstrations in algebra and geometry which informed our own minds and enabled them to reason, to deduct, to construct, but now we have to explain to young children why seven and one make eight. This for sure is clear enough to us, but to him? We should have been able to estimate systematic progress



in calculation year by year from the reception class up to the point where school is left behind. There is a technique of observation which we ought to acquire and above all to apply carefully and rigorously.

We have learnt pages and pages of history and geography, facts upon facts, but we never came at all close to our source references; to Michelet, Chiers, Guizot and others. It would have been enough for us to have the precise data, the important facts and to be able to read the treatises of the great historians. The child needs few facts, but alongside them he needs a kind of commentary which clarifies them and fixes them for always in his memory. We should have been armed with a precise method which would bind the facts together and emphasize their relevance.

Then again we should be teaching the natural sciences or rather observation of the various phenomena which surround us. But do we know ourselves how to observe? Do we know how to make discoveries? How to guide a pupil's observation? The instruction we receive is often at too high a level and not sufficiently directed towards the aim which is assigned to us; that of teaching children of between six and fourteen. The study of so-called general pedagogy seems to us empty and of little importance to our aim. Certainly we salute all the 'great masters'. Could we not ourselves carry out our work in the manner of Pestalozzi and Montessori?

It would be a great advantage if practical teaching could be given a much wider range in the course. But here the role of the training college lecturer is essential, for this aspect of teaching cannot be studied from books. It is only fruitful if it is the result of experience. Here all the difficulties that will arise should be set before us and discussed; here we should be allowed to examine through a magnifying glass all the rational advances that are within the child's ability. We obviously must know the official instructions laid down for teachers, but to apply them is another matter, more strenuous, more dangerous and more responsible.

The study of child psychology interested us all. The basis and starting point of all teaching is to know the child, his needs, his habits, his reactions, so that we do not eventually damage

him. These are the aims of the study in our training college which was pursued with a maximum of care and objectivity.

### *Practical Training*

As soon as he starts his fourth year, the student teacher looks forward impatiently to only one thing; the day when for the first time he will go into a classroom, the day when, full of apprehension, he will give his first lesson, and will stammer out his first words of teaching. It is in this school practice that we begin to learn the profession of which we are so proud.

First of all we watched model lessons given by an experienced teacher. We felt ourselves out-distanced, incapable of doing likewise. Yet we were able to appreciate the well thought out plan for a lesson, the ability with which it was carried through and linked with the preceding lesson. We were able to understand the methods by which children were induced to reflect and understand. We followed attentively the way in which the lesson developed, the constant interest which it aroused, the active part taken by the child who was truly happy to be thus engaged. And from our chair at the back of the class we burned with an ardent wish to do as well ourselves. We were present at far too few of these lessons in which we could see the teacher at work in his class.

At this point comes the stage in our school practice at which we live with a society of children. We observe them; we even fear them a little. All of us carry in our minds a lasting impression of these periods spent in the schools, periods which were, alas, too short. From there we took our first steps, stumbling, but how profitable. First of all, discipline. It is an essential but how were we to achieve it? We were able to appreciate it, subtle, backed by good humour, basing itself on order and on interest from moment to moment. One must remain oneself, natural, with no excessive severity; a pupil loves his teacher just as long as he is kind and interested.

We then learned to construct a lesson, to determine its aim and its results, without burdening ourselves too much with heavy textbooks. With the help of the practice tutor, we sought out the difficulties which cause the



child to stumble. We have often tried to anticipate his reactions, his questions, his answers. In doing so we took a great step forward in the understanding of our pupils. We watched some more good lessons and we tried to give some on our own account. As we went on we achieved better results. We were then able to examine the progress in the various subjects taught. We became aware of how good use can be made of lesson time and tried to respect time ourselves.

We corrected exercise books carefully and with pleasure. We grew enthusiastic over the success of certain pupils and troubled by the failure of others. We came to live the life of the class, proud of our progress, trying always to do better. We observed the children at work, minutely watching each of their reactions, their pleasures, their pains, even their mischievousness and we felt growing within ourselves a love of our profession.

Unhappily these practice periods were insufficient. We could not see all the classes in detail. *It is by shoeing that one becomes a shoemith.* We must learn to teach by watching an experienced teacher do so and then by trying to follow his method, but all the same one doesn't learn how to make a wheel all at one blow; one doesn't learn how to 'faire la classe' from the first day onwards.

There is another valuable institution to which we should like to pay tribute. This is the system of preparatory courses in holiday camps which give the young teacher a very practical type of training. He gains confidence by being in contact with children who are on holiday, and so prepares himself for the beginning of his professional life.

In conclusion we must emphasize that the training of young teachers must on no account be neglected. They are about to take on a difficult career, strewn with obstacles. What is their aim? To educate children, to make men and women of them. It is an enterprise which must not fail. How many of our pupils waste a year, sometimes two, or even their whole schooling with incompetent teachers? It is not only the future of the teacher and the children which is at stake, but that of the country which has need of sane and vigorous minds.

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# An Evaluation of Teacher Training

R. L. Weiland, West Australia

TEACHER training in Western Australia is separated into sections, each of which caters for different areas of education. Courses available from the two Colleges in this State, and the fields of education which they cover are in general, Secondary and Primary Education, Manual Training and Domestic Science, Physical Education, Music and Art and Craft. As the demand is greater in this state for Primary School teachers, Graylands Teachers College, the College I attended, is mainly concerned with the training for this particular area, and in the evaluation of my course it must be taken into account that I was trained essentially as a Primary School teacher.

Most of us on entering Training College knew that we wanted to be teachers, but we did not have a clear idea of what the course fully entailed. Now, on looking back after nearly a year's teaching experience, many of the aspects of the training course, which at the time did not seem necessary to us have taken on a new light. Some of the subjects we studied seemed to be isolated pieces of knowledge without any apparent bearing on actual teaching. I can remember student criticism of two subjects in particular: Literature and Social Institutions, mainly because they seemed to have no direct effect on preparing us as teachers. Certain of the activities which we undertook as part of the course were to us enjoyable, but again, did not seem to fit the picture of ourselves standing before a class full of children. This concept of teaching is perhaps best explained as not having a full realization of what the task of an educator fully entailed. Towards the end of our course a new concept began to form. Now after some teaching experience, the whole pattern of the training course is apparent. There seems to me to be three main aspects in the training of a teacher. These are not isolated little segments, but part of an integrated programme where the raw recruit is taken in and a start is made to train him to take his place in society as an educator.

## (1) *The Practical Aspect.*

The first of these three aspects I have called the practical; in part of the course we obtained a knowledge and understanding of children; we learned to handle them and of the best ways to impart the knowledge to them. It was divided into a series of lecture courses and a section of practical teaching. Part of the lecture course consisted of Developmental and Educational Psychology. In the first year the mental, social and emotional development of the child was studied, and in the second year a more comprehensive course, dealing with intelligence, learning, personality and character development and also a very important section on diagnostic and remedial techniques. Though this Psychology course is very comprehensive, I feel now that if the training course is extended to three years the topics taken in the second year could be studied at a deeper level than at present. There were also lectures on General and Special Methods. The General Method lectures covered a series of topics which were concerned with general classroom procedure, such as factors in gaining and maintaining classroom control, motivation, assessment, classroom organization and other factors which go towards developing good classroom tone. The Special Method lectures were concerned with the organization and presentation of such subjects as arithmetic, oral and written expression, English, reading, spelling, and with the teaching of infant subjects.

These subjects were presented in the form of lectures, and during our fortnight's teaching practice each term, we were encouraged to apply the techniques which we had been taught. These practices were looked forward to by all of us, particularly the last two in the final year where we more or less took complete control of the classes for a day or more at a time. There were other sections to this practical side of the course; for example we kept, over the two years, an indexed note book in which we recorded anything we considered worth



noting as we went around to the different schools on our practices. These notes included such things as different types of time-tables; different ways teachers distributed free milk and other routine tasks; how each school ran their assemblies and sports carnivals. Also we kept records of different types of programmes and made lists of suitable poetry and literature stories for each grade. This book has since proved one of the most valuable things collected during my College course and was well worth the time put into it.

## (2) *The Theoretical Aspect.*

The major part of the course which was planned to give us a theoretical background to education was a series of lectures spread over the two years. It covered such areas as the history of Education, which included both the development of educational systems from Ancient Greece down to our own times, and the educators who have helped toward the progress of educational thought. Another section covered comparative education, taking in the 1944 Education Act of England and Scotland, the educational scene in the United States of America and education in Asia. The development of Australian education particularly in our own State was also included. The main schools of educational philosophy were discussed with us, mainly, I felt, with the purpose of helping us to clarify our own personal philosophy of life so that we could think more clearly on, and develop more soundly, our own educational aims. A section of this course was also devoted to the newer branch of educational theory — educational sociology. Here the elements of group dynamics were discussed, both as a classroom technique and a means of helping the child to develop as a social personality.

Part of the course which I would include in this section was a series of lectures entitled Social Institutions. Here, such topics as the development of social institutions in Western Civilization and modern social development were discussed. These were directed toward giving us, as teachers, an understanding of the social processes associated with society and culture. Any educational aim which is not based

on an understanding of the society toward which it is directed, would be pointless. Thus, a knowledge of our society, with its institutions, its own particular social stresses and its own standards and requirements, is essential before one can develop any concrete educational aim which will direct our teaching. If I were asked to choose a section of the course which I considered to be of more importance than the others, I think I would choose this section. Basically, because practice must be rooted in theory, our technique, in principle is derived from our theory. Teachers need an overall picture of what they hope to achieve with their programme. They must have some guide to give them a consistency in the solution of the every day problems of the class room. This guide is grounded in their personal philosophy. In recent years there has also arisen a need for sound and sure thinking in our educational aims. We must be able to think our way clearly through the upthrusts of conflicting ideologies and we must be able to reason out that which we think is right and so formulate our educational aims from it. The theoretical part of the college course laid the foundations for this, both in the lecture course and the background reading we had to do. If we can build on this foundation I feel that we will contribute to a dynamic and sound educational system.

## (3) *The Personal Development of the Teacher.*

The two aspects of the course so far discussed were the basis of giving us the necessary professional background, but were not sufficient to enable us as teachers to take up a position of standing in the community. The full importance of this third aspect of the training course, — that directed towards the more complete development of the student as a person — has only lately become apparent to me. It consisted of a furthering of the academic background of the students through the study of Literature, Social Studies and Music. Then there was a part of the course which did not come under a programme of studies: that of taking an active part in the organization of student activities.

This was considered very important at the College which I attended. Clubs were organized and run by the students and involved such



activities as Music Appreciation, Folk Dancing, Dramatic work, College Orchestra, Nature Study, Plant Nursery, Public Speaking and Debating, Craftwork and various sports. Apart from these, each student group arranged and presented a play-reading with full costume, stage sets and lighting, and I must say that acting an Oliver Goldsmith or Shaw play certainly brought our Literature course to life and gave it a much richer meaning. Each student group produced and presented one of these play readings a year, and combined with the Dramatic Club's performances, the students produced a considerable amount of their own entertainment.

To organize and run student affairs within the College there is a Student Council elected by the students themselves. This Council consists of sixteen members of which five, the President, Secretary, Treasurer, Societies' President and Sports' President form the Executive. The latter two act as convenors and co-ordinators of meetings and matters concerning the social or sporting life of the College. One of the biggest activities that this council undertakes is the organization of an Inter-state Sporting and Cultural Carnival. The Teachers' Colleges of South Australia and Western Australia have joined together to hold these Carnivals in each State on alternate years. Thus, during my two year course we had one Carnival in South Australia and the other in our own State. These are almost entirely student affairs; they entail the raising of approximately £1,500 each year, and the experience gained and the exchange of ideas with students from another State more than compensates for the amount of work that goes into them. The organization of these carnivals is such a big job that virtually

every student in the College gains valuable experience in organization and planning which will carry over into their roles as educators.

This third aspect is just as essential as the other two in the overall training of a person for the profession of teaching, for the teacher has a much more complex role in modern society than he had less than thirty years ago. By extending his background knowledge the trainee teacher gains confidence in himself and a certain maturity in his thoughts. Through the student activities, the trainee gains valuable experience in organization and administration, in taking on responsibility and in learning to work together in groups. It forces him to be critical, to be an innovator, and at the same time to glean those ideas which have been used before and which have proved worthy of being used again. These things are essential for the complete training of an educator.

There are many other points about the course which could be discussed, but I have tried to get an overall view and present it in the light of what I consider to be the task of the teacher. As I stated earlier, I can see now how the subject matter which we studied fits into the overall pattern in the training of a teacher. I can see now that an educator is called upon to play many roles both in his own school and in the community. Moreover, at this time when we are moving into another of the critical periods in the history of this world — a period which could perhaps be called the Revolution of Ideas — we as educationists must be sure of our footing; we must be confident of our aims and we must know how to put them into practice. And I feel that the College course makes us aware of this; it gives us the compass, but we ourselves must set its bearings.

# BRIDGING THE GAP

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# A Young Teacher's Experiences

Winfried Staebe, Germany

I WOULD LIKE to begin by giving some information about the various openings for teachers offered by the structure of the German school system. After passing the grammar school final examinations there are three possibilities:

- a. to become a grammar school teacher — *Studienrat*. (The Grammar school is a secondary school for students from ten to nineteen).
- b. to become a Mittelschul-teacher. (The Mittelschule is a secondary school for students from ten to sixteen).
- c. to become a Volksschul-teacher. (The Volksschule is attended by eighty percent of the German children from six to fourteen).

The teachers for the two types of secondary school study at a university for three or five years. The Volksschul-teachers study at a teacher training college for three years. The secondary school teachers study two or three subjects; the Volksschul-teachers study all subjects, and in addition may specialise in one 'elective' subject. The Volksschul-teacher can become a Mittelschul-teacher by taking another examination after he has passed his two Volksschul examinations. There are strong movements now to find forms of training and of payment which reflect the growing consciousness that all teachers have an educational task in common.

I chose the teachers' training college and studied there for three years. The curriculum contained educational and psychological sciences, general methods, subject methods, physical education, arts and crafts, (needlework and housecraft for women), theology, social studies and a special (elective) subject. In addition to this theoretical part of training we were given practical experience of teaching in schools. From the first year onwards we visited schools and gained an impression of the wide field of methods and subjects that awaited us. In the second and third years we had to do

our first practical teaching — in a town and in a rural school. The practical teaching in the town school was introduced by two or three weeks spent in watching the teacher at work. One or two weeks of practical teaching in some subjects followed. The classroom teacher was present and proved a kind and interested helper. Members of college staff came to see some of the lessons.

The second practical teaching period took place in a small — if not one-teacher — rural school. It lasted for six weeks and was intended to give us an impression of the problems of this kind of school which is still predominant in large parts of Hessen. Members of the staff visited us here too, and commented on our practical teaching.

But this practical training was not meant to be sufficient in itself for the future classroom teacher. The aim of the teachers' training college was to make us think profoundly about education, its sciences and its subjects and to do good scientific work in our elective subject. The practical teaching periods were intended to give the empirical background for our theoretical work.

Happy at having passed his first teachers' examinations and brimful of educational ideas, the young teacher, a student still, sees his inspector who allots him a school. In most cases he will be given no choice in the matter. Quite possibly he will have no chance to teach his elective subject, but instead may have to teach subjects in which he has no interest and of which he knows very little.

From the very first day the Volksschul-teacher has to do the work of an experienced teacher — thirty lessons a week, although in the Mittelschule the beginner has to teach only twenty eight lessons and in the grammar school only eleven. The grammar school beginner is not alone in the classroom; the class teacher will attend his lessons for a long time.

When I began, I had little help. One of my new colleagues had just fallen ill, and I had



to teach many different subjects in different classes. I was glad when at last I got a class of my own. I chose an experienced teacher as my adviser and had to show him my preparation for my lessons. But often there was not much contact between us, because he also had to teach thirty lessons a week. The best way of maintaining a close fruitful contact would have been by mutual visiting in the classroom, but the time-table did not allow this and as we were short of teachers it was impossible to cut my lessons. The beginner needs to learn educational craftsmanship. It should not be necessary for new teachers to make the same mistakes over and over again. And there is another point: the young teacher needs someone to observe his work and to tell him if he is doing well or not. He is, of course, very interested in the methods of teaching of his colleagues but he has no chance to visit them. He waits hopefully for conferences or monthly meetings of the staff, but he finds there is little interest in educational discussion.

In some schools the staff are not as co-operative as they should be. Sometimes, instead of telling the new teacher about his mistakes, his colleagues will tell the Head or even the parents. The parents, however, expect the young teacher to do as well as his experienced colleagues. Sometimes the young teacher will have a class which has previously been taught by a very experienced teacher, and the parents will not be at all pleased. It is important that the beginner has a proper introduction to his colleagues and that he is at once given concrete information about the innumerable details involved in the running of a school and a class. Quite a lot of petty troubles can be avoided in this way.

These problems accumulate particularly for the beginner in a small, rural one-teacher school. It is difficult to find enough volunteers for these schools although most of the student teachers come from rural districts. Why? Better payment and the possession of a car cannot solve this problem. The beginner in a rural area lacks contact, information, help and response even more than his colleague in one of the huge town schools. He will, however, have more freedom in methods and subject

matter and he will be more respected. But perhaps the only solution in the long run is to have larger rural schools to which several communities send their children.

Both in the rural and the town school, entry into the profession is too abrupt. The Teachers' Union therefore proposes to cut the number of lessons that the student teacher has to take so as to give him more time for mutual visiting and intensive practical training. They also hope to discontinue the practice of sending young teachers to one-teacher schools.

At the end of his first two years of work the young teacher has to write a report on his work as a classroom teacher, and also a thesis on a problem which arose out of his practical work. He has to prepare these two theses in addition to his thirty lessons a week, and many young teachers do not manage to be ready in time. A reduction to twenty lessons would give the young teacher the time and leisure necessary to do good scientific work.

The inspector visits the young teacher twice, as a rule, before his second and final examination. If there were more inspectors, and if the inspectors had not so much administrative work to do, they could be what they really want to be: real advisers for a few instead of supervisors for many.

Once a month the new teachers meet for a whole day to visit experienced teachers and discuss general subjects. But it is felt that this kind of continued training is not sufficient. It is more a preparation for the second examination than a real continuation of training.

At the end of his third year the young teacher should have passed his second examination. Now he is a teacher and no longer a student. But is he really? There are many more problems, which can only just be mentioned here.

Difficulties often arise out of different educational methods and aims. The progressive teacher may not always have the opportunity to work in a modern-minded school; sometimes after his college training he has to defend the ideas familiar to him. Failures in, for example, activity methods will be more strictly criticised than failures in conservative methods. Overcrowded classrooms and inadequate furniture are aspects of reality which college students



are not usually shown. It is a pity to see how quickly some young teachers drop their college ideas and consider their college time 'wasted'. The importance of learning sound craftsmanship by experience does not belittle the necessity for profound theoretical training at college. The beginner is a student still, and will only very gradually pass to teacher status. The more gradually the better!

A proper teachers' training will be impossible

until the problem of shortage of teachers is solved. There are, however, daring measures under way at the moment, especially in Hessen, where a reform of teacher's payment, and a bill which provides a close link between teacher training colleges and universities have recently passed the Landtag. The academic status of the first training period will consequently lead to a better second training period for the new teacher.

## Reflections on Training College

Ruth Taylor, U.K.

**A**S A STUDENT in college one tends to feel that the most important part of the course is that which deals specifically with teaching method psychology and child study. Yet, important though these subjects obviously are, I would say, after a year's teaching, that our real training for teaching lay not in what we learned about how to teach, but in what we learned about ourselves and though at the time we may not have realised it, we were constantly learning about ourselves.

To me, with every group of students the training college accomplishes something approaching a two-year miracle. Every year a group of students, the majority of whom are only eighteen years old, enters college, — and two years later almost the same group goes out into the schools — transformed into young men and women with at least sufficient poise and maturity to take responsibility for a class of children.

In this scientific age a robot could probably be produced which could teach in the sense of imparting knowledge, but education has a far wider sense than this, and it was to the idea of education in a wider sense that the college tried to awaken us; besides studying children and teaching methods we learned many other things about ourselves, and about life which would equip us for the teaching profession.

I found the college course in many ways rather painful, for I was young and immature, scarcely past the self-centred adolescent period and it was hard at this stage to learn to give

freely of oneself to children — and yet, we were told, it is this unreserved giving which forms the basis of good teaching. In tears over my failure to control a class of nursery children on my first Teaching Practice, I could only sob that I was too young — and how right I was, too young, too wrapped up in self, to be able to give.

One of the things we had to learn was to accept ourselves, our gifts and our limitations alike. Once we began to realise what we, personally, could give to children and discovered that each of us could give *something*, we developed a respect for diversity of gifts and our feet were set on the road toward maturity.

Throughout a Grammar School education one tends to be fed with ideas which are accepted without question, and it was a new experience for me, and, I think, for others too, to learn to question theories, to formulate ideas of our own, to realise that there can be many sides to a question, and that because one thinks differently from other people one is not necessarily wrong. Theories of education, different methods of teaching, were put before us, and we were encouraged to examine and criticise, — and finally towards the end of the second year — to write about our own philosophy of education. We were not so much being taught *how* to teach as how to discover for ourselves the things important to us, the values which we would eventually take with us into the world of teaching and which we would pass on to future generations.



Of course we learned things about children — we began to understand how children learn, and therefore to theorise about methods of teaching. We had opportunity too to try out these theories and to learn from our mistakes during the three periods of Teaching Practice. We went frequently into schools and observed teachers teaching and children learning — and always we continued to glean ideas, — accepting, rejecting, wondering, *thinking*.

We had opportunity too to observe the child as a whole, not merely against the background of school and classroom. Each student was in touch with a family, who had given permission for one of their children to be studied. Here we tried to put to use our newly learned psychology, but most important of all we learned that children are individuals and that they, like us, can all contribute something to the home or classroom community.

In our subject courses too, we learned something about ourselves; we learned the joy of studying a subject for its own sake. I was an infant teachers studying French, but no-one told me that it was a waste of time, or that the two courses were incompatible. I don't use the subject now, but in studying something for its

own sake a part of my personality was developed and satisfied.

Throughout the courses, we were continually learning and discovering things about ourselves, but we were also doing so in more indirect ways. The very experience of living together taught many of us a great deal about life and about human relationships. We came into contact with people from widely differing environments and because we lived in such close contact we *had* to learn tolerance and respect for the other point of view. It was, for many of us, our first experience of living away from home. We learned to be independent and to establish ourselves as personalities in our own right; because we were away from our homes and backgrounds, we were judged by each other solely on the merits or demerits which we alone possessed.

Learning about oneself is part of growing up, and this is what most of us did; we began to grow up, so that at the end of the two years we were ready to go out into the schools and learn how to teach. Surely when young teachers are mature enough to know how to learn, then there is every hope that one day they will be able to teach in the fullest sense.

## Preparing to be a Teacher

*Sigrid and Erik Sandsberg, Norway.*

THE EDUCATION of elementary school teachers in Norway is based upon a law of 1938. According to this law students with exam artium (an exam qualifying for the universities) attend a training college for two years, the length of their education thus being  $7 + 5 + 2 = 14$  years. Various parts of our thinly populated country lack schools giving the education for exam artium. For students who have attended elementary school and some sort of continuation school lasting from eight to twelve months, the colleges therefore have courses lasting for four years. The length of this education will be  $7 + 1 + 4 = 12$  years.

There are thirteen training colleges, the number of students at each of them varying from one hundred and fifty to four hundred.

Some of them are only temporary and have been started in order to fill the great number of vacancies for teachers. As the competition for admission is keen, the standard of students is quite high.

The curriculum is as follows: Educational psychology, Science of Christianity, Practice of teaching, Music, Natural science, Athletics, Handicraft and Norwegian language-literature and constitution. The four year courses have in addition Mathematics, Geography and History. Some of the two year courses have English as a main subject. Any special courses other than English are not ordinarily given in training colleges. As most Norwegian schools are small, the teachers usually work as all-round teachers rather than as specialists.



After six years of teaching we look back upon the school which was supposed to make us qualified and able teachers. Did it succeed? Furthermore, in which way has the acquired learning been a help to us in our daily work?

We were green and keen and quite inexperienced when we left college and suddenly faced a heterogeneous and somewhat formidable crowd of very young people, whose supreme leader we had become. Our aim was to feed their curiosity, to give them the opportunities for harmonious growth and teach their minds and their hands to find pleasure in creative work. We were in the market for ideas — bright ideas — and lots of them. And during this first period of teaching we were thankful to our college for the practical instruction it had given. We had learnt some techniques in practical matters, and some tips concerning instruction in general. We needed every bit of it to make lessons interesting and engaging — and our pupils active and efficient. Our only regret was that the courses at college had been far too short and elementary. As time passed, however, we realized that although our college was not able to furnish us with sufficient practical ideas, it could, and we will say it did, give us an introduction and a stimulus for further studies.

With more experience we found that the practical arrangement of lessons is not always the most difficult and demanding aspect of teaching. It is more complicated sometimes to deal with the human mind — in soli and in crowd — as a school-class usually represents great variation of dispositions and temperaments. College gave us a short survey of the most important branches of pedagogy and a rather sketchy introduction to child psychology. It was of course impossible to cover all the various fields in such a short space of time, but we may say that the course of educational psychology at college was a little superficial and ought to be improved and enlarged. The students should be given a reliable and thorough introduction to elementary psychology, a foundation on which they can build with studies of their own.

The course of practical teaching meant for many of us the first encounter with our future

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## PITMAN

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occupation. Each week we taught different classes and different subjects. As they were single lessons, we had no opportunity to plan for a longer space of time and no experience of the more or less trivial lessons of repetition or of the correcting of children's work. Nevertheless, the course made us less of a stranger in a school-class and gave us a useful hint as to our natural talent for teaching.

These are some of our reflections on looking back at college. We realise that we learnt quite a bit, but we are also aware of certain weaknesses in our education. During the first years of teaching we were acutely aware of what we had *not* learnt and what we did *not* know. On



the other hand we believe that our profession is a very special one, inasmuch as it can't be learnt from books and lectures only. To become a good teacher seems to us to be a slow and never-ceasing process, requiring experience, study and exchange of view-points with fellow-students and colleagues. This leads us to think that as important as our education was the atmosphere in which it was obtained. The daily companionship with people who were of our own age and were pursuing the same aim, was a considerable inspiration. We experienced at

college an atmosphere inviting intellectual activity and frank exchanges of opinions, — an atmosphere which we are happy to experience to-day in conversations with our colleagues at school.

After six years of teaching we look back, and we sum up our reflections in an old Norwegian saying which may be translated thus:

‘“I’ve still far to go”,  
said the boy; —  
he was looking back.’

## Training to be an Art Teacher

*C. E. G. Thomas, U.K.*

**H**AVING COMPLETED one year as a teacher of art and craft in one of Leicestershire's experimental High Schools, I feel that I can now look back critically upon my teacher training.

The training for an art teacher is long, consisting of four years art training plus one year of teacher training. Most art students enter art schools and colleges after they have taken the General Certificate of Education at Ordinary Level; this is the minimum qualification for those wishing to take the Art Teacher's Diploma after their National Diploma in Design course. A small number remain at school as I did, and take the G.C.E. at Advanced Level.

At this stage I had no definite intention of becoming a teacher. I passed the Intermediate Examination in Art and Craft after two years and went on for a further two years to specialise in book illustration and typography. At the end of my third year I decided to take the Art Teacher's Diploma Course. This was my first decisive step towards becoming a teacher.

At the college I attended for the one year's course of teacher training, the three terms were devoted to quite different aspects of the course. The first term consisted mainly of educational theory and psychology and methods of teaching art in particular. The second term was devoted to teaching practice and the third to the presentation of a thesis, a child study project and completion of craftwork.

The time-table during the first term was quite evenly balanced and achieved its objective in opening our eyes to the wide possibilities in art teaching. But there was a general feeling among students that we were delving into too many subjects at too superficial a level.

Two mornings a week were taken up with lectures on methods of teaching, painting, drawing and design which also stressed the varying needs of different age groups. Imaginative methods of teaching art history and its use as a stimulus for painting and craftwork were illustrated and discussed during these periods. A third morning was devoted to crafts.

A course in English completed the week's time-table. As most of the students had left their general education behind them at least four years earlier, it was considered to be an essential part of the course. The study of poetry and drama was included and these were particularly useful for those wishing to perform puppet plays. However, the preparation for the English classes — book reviews, poetry criticisms and the performing of plays by means of the tape recorder — seemed to take up a disproportionate amount of time.

The second term was devoted entirely to teaching practice at one school. The idea of this was to enable each student to enter fully into the life of a school and to become acquainted with the sort of thing that can happen in the normal run of a term. This was



an undoubted advantage but it did mean that real knowledge of different types of schools was very limited. For most students, experience of another school was confined to three days' observation at the beginning of the course and a morning's visit to a comprehensive school during the last term.

I was fortunate in that having had a rather short term at a public school I was given further practice during the third term in a mixed grammar school. Even then I did not come into contact with secondary modern pupils until I took up my first post at a Leicestershire High School. There are many things about teaching which one has to learn during the first few years and which cannot be taught at college. But there are some mistakes which have to be corrected during the first year of teaching after a one-year education course, which could have been put right in a second period of teaching practice if more time were available.

There was no written examination at the end of the course. All candidates for the diploma were observed by tutors on teaching practice, while a cross section of them were observed by external examiners. The examiners also interviewed each student and saw a display of his work and work done by pupils under him. The thesis presented at the beginning of the final term was an important single item. The main assessment appeared to have been made internally and to have been spread over the latter half of the year, while the external examiners made the final check. This method seemed quite fair and most satisfactory in establishing a prospective teacher's fitness for his job.

I think it would be an advantage if art students were encouraged to make a decision as regards a teaching career at an earlier stage and if they were given greater scope for widening their interests before actually starting the Art Teacher's Diploma course. This would allow more time for concentration on the methods and practice of teaching. An art student has to concentrate on his own particular craft for the National Diploma in order to produce his best work and unfortunately this often leads to the exclusion of other interests. This may be because most students enter art

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school or college immediately after passing the G.C.E. at Ordinary Level and at the first opportunity the 'school' subjects are dropped. I think that a year or two in the Sixth Form would help to cure this tendency. New plans which are being considered for the reorganization of art training envisage this as being accepted practice in the future. Prospective art students will remain at school until they reach the age of eighteen and then take the National Diploma in Design in three years, instead of four. This will mean that those wishing to take the Art Teacher's Diploma will have had a broader general education and will not have to make such a sudden adjustment of their outlook during the one year of teacher training.

The main difficulty with the one year course is that there is too little time to deal satisfactorily with every aspect of a very broad subject. Students sometimes expect such a

course to supply them with ready-made answers for all the situations they will find in the classroom. The course which I took certainly did not do that. In one term we were shown the great possibilities open to us and the important part which art has to play in education generally. In the second term we were able to put some of these possibilities to the test and in the final term we had an opportunity to develop our ideas and craftwork in the light of classroom practice.

I think that many holders of the Art Teacher's Diploma would agree that one emerges from the course feeling that there are exciting possibilities offered by the teaching of art, but also feeling uncertain about how to organize the subject in a school. This is mainly because the one year course is too short for all the subjects to be covered with sufficient thoroughness.

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*Herbert Read,*



# On Coping with Gravitation

C. A. Claremont

*The Montessori Training College*

**I**N A SENSE, every living thing has to cope with gravitation. Even plants, when they grow upwards, wage an incessant war against the tendency of everything to fall down. If the laws of physics ordain that things shall fall to the ground — instantly and by the quickest route — the laws of life ordain the opposite. Hence, these two are permanently at loggerheads. Only when living things die do they cease this struggle, collapse, disintegrate, and return to the kingdom of the lifeless — a world so ruled over and cursed by law that a mathematician can almost predict everything that will happen in it. In the living world, only the statistician (who works by averages) can do anything like that.

So we may say at once that overcoming the gravitational pull is the first undertaking and burden of life. We do not say that all living things are conscious of this burden; conscious awareness only comes to the most intelligent: to man himself — and even then only to the cleverest men. But to know what it is that one is battling against is a great help towards victory in the struggle, and the recent knowledge about gravitation that science has attained might almost be called the life-blood of the modern engineer. Certainly it is the life-blood of the modern astronomer. Previously, all men knew that to walk uphill was harder than to walk downhill, that it needed more effort to pull up a full bucket from a well than an empty bucket; houses were built more or less perpendicularly because leaning houses were found to collapse. And even children may be seen experimenting with gravity at a very early age. Montessori narrates how a child in a perambulator kept dropping her rattle over the side with evident interest and deliberation. Seeing this, her mother kept returning it to her till the little one finally released it by opening one finger of her hand at a time and noting that it only fell when the last finger was opened.

Wishing to tether a dog, a child of three in

my first school placed a stone the size of your fist on his lead, which was lying along the path. The idea was a good one, but the dog escaped because the child did not know what size of stone she would need. Another tried repeatedly to lean a poker against the wall, but it always fell because she set it leaning sideways, as well as slanting towards the wall. She did not know that the earth's pull is directly downwards, so that the point of support must be under the thing supported, as you quickly find if you try to balance a stick upright on your hand. The trick is to keep moving your hand, so that each time the stick leans you bring the lower end again beneath the upper end.

Any education which aimed at forcing the child to make abstract concepts at this age would obviously be mistaken. At the most, education can help the child to obtain experiences like this, which will set his mind working, and so act as preliminaries to the adult concepts. But for those children who may elect, later on, to pursue the subject to professional levels, such early experiences will have the greatest value. Meanwhile the infant and junior school teacher may well confine her efforts to pre-professional levels; that is to say, to those untechnical realities which should be a matter of common knowledge to all ordinary people. The trouble with science teaching, as organised at present, is that the child has to choose between going to professional levels in a few of the sciences and remaining in complete ignorance of all of them. Instead, there should be a universal common basis into which all can enter, and from which the few who wish to go further can then emerge with an incomparably better and wider knowledge drawn from personal experience, than anyone has at present. The earlier this is laid down in life, the more fruitful it will be. Activity is the key.

Children of this age learn easily by doing, with difficulty by thinking. An invisibility such as gravitation must first be made real. The



child must come to believe in it. And what makes an invisible force more real than to make use of it, to make it do something for you that you want done? In the grown up world, man is to be found more often pitting his wits against gravitation (making an arch, for example, to support a weight) than he is to be found making it work for him. But in one or two instances, he has been sufficiently clever to make an ally of gravitation, and this gives him the strength of a thousand giants. He may cut trees on a hill-side and then let the bare trunks slide or roll down to a river at the bottom, whence they can be floated to a town he is building at a lake's side, or by the sea. And this illustrates your history lesson, for how did the Cedars of Lebanon reach Solomon's Temple, two hundred miles away? History does not relate, but early men can well have rolled too many logs, thus denuding the hill-tops, when the streams starting there dried up and the fertile valleys they irrigated were turned into deserts. Sledges on runners preceded carts with wheels, and when the snows came these could be guided downhill at glorious speeds. From that to the snow-shoe or modern ski, is but a step.

Where primitive man has gone the child's mind follows easily. So the teacher has these stories ready and when the first experiences have kindled enthusiasm, she will find a ready listener.

One of the most popular games in childhood is to roll down a sloping bank, and now that chutes with a polished surface can be cheaply made, these have become common features of children's playgrounds, the wear on clothing being offset by the pleasure they give. What could be more fascinating than to find one's self beginning to move without any visible cause, without having to make any effort one's self? It is a way of experiencing gravitation direct, sensorially, and with a great impact on the emotions. The Great Racer, or switchback railway, so popular at funfairs, is a giant variant of the same theme, but it adds another idea, the idea of impetus; for an already moving racer will go uphill for quite a long way though at diminishing speed, and if it just tops the next curve before starting a new downward plunge, this adds to the fun. It all happens

without horses, without any locomotive, a truly fascinating experience provided by Mother Earth, who seems to lose nothing by it and to make no charge for her lavish provision of motive power.

For some years I tried to find ways of making a classroom model of the switch-back railway; one that the children could take over and adapt for themselves; but short of a plasticine trough for a rolling marble, I have not found a convenient medium. But Mr. Keef, an assistant master in charge of junior school physics at Mrs. Wallbank's school, bought a yard of aluminium curtain rail, which he bent sideways and set up on a stand. The young children (infants of three) delight in working this, and the fun is to find the exact height from which to start your marble (without pushing it) so that it rolls down and just tops the next two rises, so as to complete its journey. You may say the child learns nothing intellectually from this, but he learns a great deal intuitively, acquiring a fund of experience on which basis it will be much easier later on to build intellectual concepts. He certainly sees the ball speed up as it rolls downwards, and this is the basic fact of what is called acceleration due to gravity that your young engineer often does not meet at all till he starts a professional course of training.

## BRAZIERS PARK

*School of Integrative Social Research*

PLANS FOR 1960

The handlist of week-end courses (up to the end of June) and of summer schools is now available. Our aim is to provide a dual fare consisting of leisure activities, such as country dancing or guitar groups, and living research under such titles as "Destiny of Man" or "Teacher's Sensory Nexus". It is also possible just to stay in Braziers, with access to studios or library as desired.

*Send a card to the Warden*  
BRAZIERS, IPSDEN, OXON



## News and Notes

### Belgium Section

Depuis la conférence à l'Exposition de Bruxelles en 1958, notre section n'a plus eu d'activité publique.

Nous avons concentré nos efforts sur deux points: la revision des principes de ralliement de la ligue et sa présence, en tant qu'organisation internationale, dans la presse professionnelle.

Nous achèverons ce programme jusqu'aux vacances d'été de 1960.

La revision des principes est confiée à Monsieur Désiré TITS, professeur à l'Université de Bruxelles qui s'adresse aux collaborateurs les plus qualifiés en Belgique pour obtenir un reflet fidèle de l'opinion belge sur ce sujet.

Pour notre propagande écrite nous avons obtenu une présence gratuite dans la revue *Education* l'une des meilleures publications pédagogiques belges. Chaque numéro contient depuis plus d'un an déjà une chronique intitulée 'Notes et Nouvelles de la Ligue Internationale pour l'Education Nouvelle'.

D'autre part, nous éditons un bulletin d'information destiné à nos membres.

La dispersion des gens intéressés par le problème d'éducation est actuellement très grande en Belgique et de nombreux organismes pédagogiques sont d'ailleurs excellents, si bien que l'effectif de nos membres est tombé fort bas.

Nous remontons cependant tout doucement le courant et nous recherchons ensemble de nouvelles formes d'intérêt collectif.

L'annonce de la Xème conférence mondiale à Delhi n'a pas trouvé d'écho. Le voyage est vraiment trop cher.

Nous avons appris le décès de Laurin Zilliacus avec beaucoup de peine. Notre section adresse ses condoléances à la famille de ce grand ami de la ligue et au comité exécutif dont il était un membre vraiment représentatif.

Nous avons fait peu de chose en 1959, mais notre vie continue, et tant qu'il y a vie, il y a espoir.

Nous en reparlerons dans six mois.

H. Biscompte,  
Hon. Secretary

### French Section

LES ACTIVITÉS du Groupe Français d'Education Nouvelle, pendant l'année scolaire 1958-59, ont présenté une belle continuité et une grande efficacité, malgré l'aggravation constante des difficultés matérielles.

La publication d'un Bulletin tous les deux mois maintient les contacts entre les adhérents et entre les groupes locaux. Il témoigne des travaux accomplis, par les informations et comptes-rendus qu'il en publie et il prépare les actions futures, en faisant participer le G.F.E.N. tout entier aux recherches expérimentales sur des sujets précis de psycho-pédagogie.

C'est ainsi que, en rapport avec les Journées d'Etudes de septembre 1958, le Bulletin No 2 (décembre 58-janvier 59) publie une étude sur l'éducation nouvelle et son évolution et s'efforce d'apporter une réponse à la question actuellement posée par de nombreux éducateurs: Quel peut et quel doit être l'avenir de l'éducation nouvelle? Nous avons essayé de répondre à cette question en tenant compte, non seulement de ce que furent les principes de l'éducation nouvelle depuis la fin de la première guerre mondiale, mais aussi de l'évolution accélérée du monde moderne, des problèmes nouveaux qui se posent à la jeunesse et qu'elle pose à ses éducateurs.

Une commission d'étude expérimentale des moyens audio-visuels a été constituée. Elle a mis au point un questionnaire de direction de travail pour essayer de déterminer sur un sujet précis: La Seine et les écluses, l'aide que peuvent apporter les documents visuels et les méthodes les meilleures pour que l'enfant ait une attitude vraiment active et soit capable d'utiliser le document avec le maximum de profit.

Une présentation de la méthode et du matériel de Calcul Cuisenaire a conduit à l'organisation d'expériences suivies dans plusieurs classes de débutants.

Les Journées d'Etudes de 1959 sont préparées sur le thème. 'La formation artistique dans ses rapports avec la formation de la personnalité'.



Des rapports préliminaires ont été publiés dans les Bulletins No 2 et No 3 (1959).

L'anniversaire de la mort de Paul Langevin a été marqué cette année, outre la visite traditionnelle au Panthéon, par l'organisation et la tenue d'un Colloque sur la Réforme de l'Enseignement, auquel le G.F.E.N. a très activement participé.

Nous avons décidé d'organiser en 1959-60 une série de Conférences de psycho-pédagogie, très largement ouvertes à tous ceux que les questions traitées peuvent intéresser. Le but constant de nos travaux est de faire de la pédagogie une véritable 'science appliquée'.

Le 80ème anniversaire de naissance de notre président Henri Wallon a été l'occasion de célébrer son oeuvre de psychologue et de pédagogue et de rappeler ses vertus civiques et le rôle important qu'il a joué dans la Résistance pour la défense de la démocratie. Un très grand

nombre d'organisations pédagogiques et démocratiques, françaises et étrangères et internationales, s'associèrent à ces manifestations auxquelles notre président fut profondément sensible.

Les groupes locaux ont manifesté une bonne activité. Il faut mentionner tout particulièrement les groupes de l'Eure et du Nord, dont les manifestations sont extrêmement suivies.

Malgré tous nos efforts, nous n'avons pas réussi cette année, comme nous l'avions un moment espéré, à reprendre la publication de la revue *Pour l'Ere Nouvelle*. Ce ne sont pas les collaborations rédactionnelles qui nous font défaut, mais les moyens financiers. Nous serions heureux d'obtenir, dans ce domaine, une aide par la Ligue Internationale de l'U.N.E.S.O.

Un message a été adressé à Adolphe Ferrière à l'occasion de son anniversaire.

A. Videl

## Book Reviews

### **The Education of the Average Child.** A.W. Rowe (*Harraps* 15/-)

Here is a book to captivate and inspire any teacher working in a Secondary Modern School, for it is a succinct account, entirely devoid of educational jargon, of an approach to and methods for the education of the average child. Although the methods described have successfully taken some modern school children to 'O' level, the main object has been to create a school in which children who are average (50 per cent or more of the total population) 'can learn more and, even more important, be more than has hitherto been thought possible'.

Quite obviously it is the story of one who has a flair and who has thought much about the principles on which his work must be based and the desirable qualities to be cultivated in a school. The average child has an amazing store of ability and energy commonly dammed off from his normal school activity. We are told of ways and means that have been devised to channel this into school life with astonishing results. A wide variety of necessary experiences, carefully shaped and integrated, ensure that the child gains maximum benefit from his schooling.

Success depends on a cultural outlook on the part of the teacher and sympathetic personal relationships with each child taught.

So far this is not remarkably different from what happens in many schools. The second part of the book gives a personal interpretation of guiding principles. Chapters, full of originality and strongly presented opinions, deal with service and the making of persons, the development of self-respect, loyalty and a sense of purpose and the heart of the school (the classroom). We will not agree with it all. We will, however, be led to think about many matters, such as reports, school rules, streaming, competitive testing, special classes, concerts, skiffle groups, service to school and/or outside bodies, tuck-shop, uniforms, handwriting.

These questions are important to the teacher but only as a background to their job in the classroom and here the book becomes alive. A teaching method involving the use of job-cards has been worked out so that each child in an unstreamed class is 'taught at least as efficiently as he would have been in a streamed class' and which, treating each child as an individual, places the principle of choice and the responsibility for choice at the centre of the classroom

situation. Research periods and lessons in 'reading for meaning' early in the school course prepare the child to derive maximum benefit from these job-cards. About half the book is devoted to actual job-cards, comprehensively outlined, so that readers can see for themselves just how good and useful they are. They differ considerably from many project methods and call for serious and steady application. They require original thinking and cannot be done by copying out passages from books. Much of this is really fascinating and we are not surprised by the ease histories of awkward customers who became loyal and co-operative, better educated and better mannered once their imagination had been kindled.

A school run in this way makes enormous demands on the staff in preparation and planning and the author has evidently won their willing co-operation. Of this he may well be proud. In the index there are 20 references under 'children', 11 under 'staff' and 2 under 'head teacher'. These figures caught the reviewer's eye on first opening the book and are commended to the attention of all head teachers, particularly those with a strong personality.

Mark Rutherford



**Sigmund Freud's Mission. An Analysis of his Personality and Influence.** By Erich Fromm. (George Allen and Unwin Ltd. 1959). 12s. 6d.

Who among psycho-analysts of today would ever think of psycho-analysis in terms of 'getting rid of one's greed, anger and folly' or, again of 'getting rid of libidinous fixations'? (p. 112). The author does and goes on to lament in the same passage the 'decay of psycho-analysis'. No, psycho-analysis is not a bit dead or dying but is a lively science entering daily fresh ground and connecting and consolidating knowledge already won. The classic reply of the analyst who was asked what he had personally got from psycho-analysis 'at least I now know that I have an anus' expresses the cheerful humility and the greater knowledge of the unconscious, the increased spontaneity, the greater tolerance through modification of the superego and the integration of the person as a whole which one may legitimately expect from a successful analysis.

It is only in the last few pages of this book that one can understand how and why it came to be written. At first sight it seems to be just a viciously bitter attack on Freud and Ernest Jones. It is this of course, but it would be unfair to write it off just like that. The author is right in reminding us that Freud walled off his early childhood experience with his mother, — 'mein goldener Sigi' as she called him.

No doubt there was denial of a darker side of things, but perhaps this was the price Freud had to pay to be able to invent the method of psycho-analysis and to make his discoveries in the psycho-neuroses.

The couch against one wall as seen in the photograph of Freud's consulting-room seems to me to symbolise this limitation; but his followers have not stopped at the psycho-neuroses and now the amount of work done on early infancy and its reflection in psychosis and near psychosis must exceed by far the work on neurosis.

I think it is to the credit of the author that he is aware of the limitation of Freud in the study of infancy and the throttling effect this had on the advance of psycho-analytical knowledge (e.g. the concept of primary narcissism) but he has not been able to get any further and feels lost and disorientated.

In desperation he turns on his

erstwhile god and accuses him of having feet of clay and projects his idolatrous feelings on to Jones. One hesitates to pass such a judgment but it is futile to try and answer his criticisms. Of course Freud was human, was perhaps a bit bossy but not unduly so, was not wholly happy about being a doctor (he distrusted himself in manic moods, e.g. the cocaine episode), but these failings are not so large that they obscure his genius and his work. Finally Jones' 'Life' is a remarkably just one and brings home all the humanity of the man.

An odd thing to note is that all the page references to Jones' 'Life' are wrong bar one — that is all the references I have checked, and I have checked a good many. In addition there is an incorrect page reference to the Fliess Letters on page 74.

James M. Taylor

**The Sociological Review Monograph No. 2: Papers on the Teaching of Personality Development.** Edited by Paul Halmos, The University College of North Staffordshire, Keele. 12/-.

This Monograph is made up of papers given at a Conference held at Leicester in April 1959, which was, in effect, a continuation of a previous Conference on the same theme held at Keele in 1958, the papers of which were published in Monograph No. 1. The first Monograph has had a remarkable success and there is no reason why the second should not be equally in demand. There are eleven contributors, well-known in the fields of psychology, education and social science, who are all discussing problems arising from the teaching of personality development in the training or further education of teachers and social workers. The general assumption is made that since both these professions are engaged in helping human beings to develop and understand themselves, there are, in consequence, common problems of human relations which they can profitably discuss together.

To this reviewer the most important idea which emerges from several of the contributors in different forms is the value of what has technically come to be known as 'insight' into human behaviour. The excellent paper on *The Development of Insight* by Clare Winnicott is a model of clear exposition on a topic about which it is hardly possible, by

her own definition, to communicate the full meaning in a lecture. She says 'insight is the ability to recall the effort of one's own experience when confronted with similar experiences in clients or pupils.' Thus in order to feel what 'insight' means one must experience it: and intellectual knowing is not enough. We cannot understand another person's experience until we have related it to our own. This involves being able to recall the feeling of a similar experience in ourselves, in the past, and re-live it in the present. These few sentences can communicate little except, it is hoped, an incitement to read the article, as well as those of Kay McDougall and Norah Gibbs.

The editor, Paul Halmos, also touches on the same theme, and is bold enough to consider the relations between education and therapy. When is a teaching or a training group also a therapeutic group? How clearly can the line be drawn between them? Once again these questions are to whet the reader's appetite.

Professor Powell, a visitor from Wayne State University, surveys the recent literature in the U.S.A. on psychology, psychiatry and social work, and the shifts of emphasis taking place in personality studies. In this brief review there is no space to give the other contributors the praise they deserve; but they are all good, and this Monograph No. 2 (as well as No. 1) should be in the hands of all interested in human relations. Although the main functions, and the conditions of daily work of teachers differ considerably from those of social workers this booklet makes clear that in their training there are many areas of study which they could and should have in common.

Kenneth Ottaway

**Training Services in Industry.** Industrial Training Council, August, 1959, 1/6.

This first booklet from the Council is the result of one of its prime objects, the collection and dissemination of information which may ease the problem of training the 'bulge' in school leavers. Though it does not profess to deal with facilities for those wishing to enter the management field, that it briefly does so when describing the work of the Institute of Personnel Management is indicative of its wide range. This survey is primarily intended for employers who might be encouraged



to emulate the good example of such industries as wool, iron and steel, chemicals etc., but deserves to reach all those interested in the training of school leavers, for its three sections cover the services given by employer's organisations, joint bodies, individual industries and other organisations such as the Ministry of Labour, the National Institute of Industrial Psychology, etc. Too often the complementary nature of these 'other organisations' is forgotten by those responsible for advising on the training opportunities open to young people.

A brief history is given in section one, which outlines the painfully slow growth from the insularity of each firm via wartime experience of co-operation to the inauguration of training schemes and advisory services at industry level. It is assumed that 'in times of slow change', the method whereby each firm is responsible for its own training is advantageous both to the nation and to employers, 'though surely a mobile, centrally trained labour force that is able to withstand a crisis is advantageous at any time. Usual activities of an industrial service such as the provision of information for participating employers are described and show, as in the

case of the section on recruitment, the contribution of the Youth Employment Service.

The Carr Committee report, *Training for Skill*, advocated that each industry should remain responsible for its own training schemes, and section two, with insight into the services of such diverse undertakings as iron and steel and glass, provides examples which range from the comprehensive to those only currently beginning to organise. A comparison is given by a section on the nationalised industries which have offered centrally co-ordinated training since their inaugural Acts.

Section three, in its survey of the activities of 'other organisations', relates them one to another and usefully includes their addresses.

No mention is made of part-time vocational education and its problems of day-release etc., as it is hoped to issue several pamphlets on this and other aspects of training, among which it would be useful to mention trade union arrangements such as regulation of quotas of apprentices.

This beautifully produced guide does much to illustrate the identity of object within each industry, but full and regular liason between individual industries, their Regional Boards (which so clearly indicate a

trend) and educational forces must be maintained if young, extra labour is to be guided to the benefit of the country and the betterment of the individual.

Iris H. Napier

*The Door in the Wall* (12/6) and *Black Fox of Lorne* (15/-) by Marguerite de Angeli (Kingswood, Surrey: *The World's Work* (1913) Ltd.

These two books for older children, discovered too late for adequate review, should not be missed. Tales of adventure set in early Britain, beautifully illustrated and set in bold, easy-to-read type, they are a feast for the imagination.

*The Door in the Wall* is the story of a young boy's journey from London to Oxford during the 14th century. There is all the pageantry of medieval life as well as a glimpse of the everyday ways of the humbler folk.

*The Black Fox of Lorne*. Two young Norseman set sail for Scotland in the 10th century and begin an adventurous search that leads them through this wild land of heather hills and gaunt castles, of crofters and lairds.

C. S.

## Directory of Schools

### WENNINGTON SCHOOL

#### WETHERBY

Founded 1940. **Boys and Girls, 8—18**  
A new type of Boarding School, well-organised and efficient without losing the family quality of life. Wholesome vigorous community providing a training in disciplined co-operation and practical social responsibility. Well balanced curriculum. Graduate teachers.

KENNETH C. BARNES, B.Sc.

### BADMINTON SCHOOL

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A Public School for Girls situated in large grounds three miles from the centre of Bristol. Boarders are taken from the age of 7. A high standard of scholarship is maintained, while at the same time interest in Music and the Arts is encouraged. Importance is attached to the study of current affairs and to the development of an international outlook.

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is an educational community of some 500 boys, girls and adults practising education on sane and successful modern lines. The seven school houses provide living and teaching accommodation for children from 4 to 18. It is situated on the edge of the Garden City, amidst rural surroundings and beautiful gardens.

### WYCHWOOD SCHOOL, OXFORD

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Maximum of 90 girls (boarding and day pupils) aged 10—18. Small classes, large graduate staff. Playing fields, bathing pool. Education in widest sense under unusually happy and free conditions. Exceptional health record. Elder girls can work for universities.

*Principal:*

Miss E. M. SNODGRASS, M.A. (Oxon.)



# Note on Contents

David Jordan, M.A., B.Sc.

Principal, Dudley Training College, Worcs

EVERY COUNTRY with an organised system of education must be concerned with the problems involved in teacher training. In most countries the concern is more obvious now than at any previous time. Changes in the birthrate have increased the need for teachers, as for example in France, where the size of the population between six and fourteen years of age has doubled in the past eight years, and in England where the effect of the first bulge is being felt in the Secondary Schools while another follows it in the Primary Schools. A few years ago the quality of the education given to the nation's children was thought of in terms of success, now national rivalry in scientific and technological advance has made it a necessity for survival. It is now clearly recognised that the key to improvement in education will be found in the teacher training colleges, and that we need not merely more teachers but better teachers. In this country we have therefore agreed to extend the teacher training courses from two to three years, to overhaul the syllabus and curricula, to increase the annual output of teachers and to give colleges slightly, but only slightly, better conditions in which the work can be done.

Teacher Training is therefore very much in the spotlight just now, and it is fitting that this issue of *The New Era* should contain contributions on the topic from France, Belgium, Sweden, The United States of America, and Australia. They are individual contributions and do not follow a common pattern, but stress those aspects which seem of most importance to the contributor in his own immediate experience.

The *French* contribution stresses the commonly accepted allegiance to the traditional forms of class teaching — 'at school the privileged object is the lesson and the exercises based upon it'. It describes a truncated form of professional training of a severely practical kind, in some cases lasting for a year and in others for only four and a half months. The *Belgian* contribution is in marked contrast. It

can refer to the introduction of 'activity methods throughout the whole training programme', and to what happens in the 'fourth year of training', though we are not told at what age the training begins. This experiment in the 'encouragement of world-mindedness through teacher training' will provoke much thought.

The *Swedish* contribution describes the Teacher Training University set up in Stockholm in 1956. It includes provision for non-graduate and graduate professional training, and a Psychology and Pedagogics Institute with a staff of more than twenty engaged in educational research; and this in an institution with just over three hundred students. We may yet turn to Sweden for educational ideas as well as for architecture, furniture and home arrangement. In contrast the *American* contribution deals with Hofstra College in New York State which has eight thousand students. Perhaps it is characteristic that after describing the main elements of the four year course it gives us a brief case study of Dorothy C. and Caroline H. The conversion of Caroline to more progressive methods after seeing two films suggests that re-orientation must be more easily possible in America than elsewhere, but the article expresses clearly the dominant concern for pupil participation which is found in American schools and colleges.

The *Australian* contribution gives the most information with regard to the total training programme and general attitudes to be found in teacher training colleges in a country where 'the policy for colleges is laid down by the Director of Education in each state'. After so many sound and sensible arrangements have been described by Mr. Staines it is somewhat depressing to read that 'willing and purposeful participation in the educational process is rare'. One can only wish for speedy success to those who are experimenting with methods intended to cope with the difficulty and hope that the system will be found flexible enough to use widely those that are found successful.



# The Encouragement of World-Mindedness through Teacher Training

'An Experiment in Belgium'

Madeleine Verdière, Head of the T.C. Trust, Brussels

IF WE ARE TO ACHIEVE the slow and patient preparation of world citizens, the training of our teachers must be geared to the idea of international understanding. Throughout the whole of his schooling, in nursery school, primary school, secondary or technical school, teacher training college or university, the teacher will need to receive an adequate preparation. This is why international organizations have recently been drawing the attention of all countries of the world to the importance of teacher training. Unesco, in particular, within the framework of its 'associated school projects in education for international understanding and co-operation' has urged its member states to work on this problem. In Belgium, in response to this lead given by Unesco, a team of people responsible for the intellectual, social and moral aspects of teacher training has carried out a three-year experiment. They have revised the whole college system and introduced activity methods throughout the whole training programme.

## CONDITIONS OF THE EXPERIMENT

1. The project proposed to the students was the 'rights of the child and of the adolescent', for we felt that in a training college the best way of arousing the students' interest in the notion of international good citizenship was to encourage them to study childhood and adolescence throughout the ages (in order to give them a sense of historical evolution) and in all countries, including examples from various racial and religious groups.

2. Any training college that wishes may withdraw from the experiment. In this way we can be sure of including in the experiment only those who are fired by good will and sincere enthusiasm.

3. The project forms an integral part of *all* courses. (No supplementary aims to be pursued

by the students or professors).

4. No classes to study the whole of the programme outlined below. By studying only one of its aspects in each class, students will have studied this whole collection of problems by the end of their course without having reached either saturation point or fatigue.

## PROGRAMME

(1) *In the Framework of the History Course:*

Students both in the Primary and Secondary Training College\* study the rights of children and adolescents from ancient times to ours; they research into various ways of caring for homeless children after the war, and they themselves draw up a charter of the Rights of Childhood.

(2) *In the Framework of the French Course:*

Groups at the secondary training college, specialising in literature engage in studies bearing on the child and his moral education, the role of play, drawing, the theatre etc.... After this, they carry out group studies on the child in literature. For example:

Three pupils concern themselves with the child in three nineteenth century novels: *David Copperfield* by Dickens, *Le Petit Chose* by Daudet, *Petit Pierre* by A. France, or

Two pupils deal with the adolescent in three novels of the twentieth century: *Vipère au Poing* by Bazin, *La Grand Meaulne* by A. Fournier, *La Vie Inquiète* by Jean Hermelin de Lacratelle.

In the second year some of these same students would continue thus:

Three people deal with young people in a

\* Primary Training College trains teachers for primary schools; students aged from fifteen to nineteen; the Secondary Training College trains teachers for the lower classes of secondary schools or for the middle school; age of students from eighteen to twenty.



family clan before 1914: *Les Thibault* by Roger Martin du Card, *Chronique des Pasquiers* by Duhamel, or

Three pupils deal with young novelists writing about youth: Sagan, Malet-Joris, Pamela More.

One student deals with young girls in Anouilh's plays.

One student deals with young girls in Giradoux's plays.

One student deals with the theme of birth: Extracts from *Sido* by Colette, from Malraux, from *Arc en Ciel* by Wasselewska, or

One student deals with the theme: 'a French Mother'; *Mme. Pasquier* by Duhamel, 'A Mother from the Provinces': *Sido* by Colette; 'A Russian Mother': *The Mother* by Gorki; 'A Chinese Mother': *The Mother* by Pearl Buck.

One student goes on to examine books written for children and adolescents (an enquiry which aims at great objectivity), and another studies poetry written before the poet was twenty. (Hugo — Verlaine — Mallarmé — Rimbaud — Anna de Noailles — Cocteau — Sabine Sicaud — Radiguet — Minou Drouet.)

This student bears in mind an enquiry made by one of the 'seniors': is the adolescent a poet? Does he write poetry, does he read poetry, and if so what? In the second year for those training as science teachers, the Poetry Circle took for the theme of one of its meetings: 'The child in literature'.

In the fourth year in the Primary Training College, the students drew up a detailed declaration of the rights of the child. They also picked out details from the childhood of the writers studied in their literature course which seem to have had a predominating influence on them. They went on to exchange letters with girls of their own age in a number of countries on the following themes: the child, the primary school, the training college for primary teachers. Their speech training lessons had the theme of primary education (in India, Canada, Israel, the Low Countries, Ireland, Brazil, Sweden, the U.S.A., South Africa, Spain and in the work of UNICEF etc. . . .)

In the third year of training nursery school teachers, the students made *resumés* of stories and novels which have children as heroes, and

exchanged letters on the theme 'the child, nursery school education, the training of the nursery school teachers with France, the U.S.A., Tunisia, the Congo, Canada, Italy, Switzerland.

### 3. *Within the Framework of the Course on Pedagogy:*

In the fourth year of the Primary Training College, the pupils carried out group work on the 'new' schools. Amongst the subjects treated one might mention: 'the spreading of new schools throughout the world', 'Geneva, the International Bureau of Education and the Institute J. J. Rousseau'. The pupils also made a comparative study of school legislation (compulsory schooling in Belgium, and abroad, medical supervision etc. . . .)

Several students dealt with the following subjects: *Personality in crisis — the problem of delinquency; the intellectual life — secondary education in Belgium and abroad, curricula, methods; the training of secondary school teachers in Belgium and abroad; the choice of one's life work — educational guidance and vocational guidance in Belgium and abroad; Marriage.*

At the school for training nursery school teachers the students are from fifteen to eighteen years old. In the third year of nursery school training the students embark on the following subjects among others: the special problems of child orphans, the problem of black children in the Congo, the pre-school milieu of native children; raising the status of the native woman; UNESCO's report on child employment; the problem of childhood in southern Italy.

The secondary school training course includes the question of children's homes, of child delinquents in Belgium and abroad; of the primary school and the selection and training of primary school teachers in various countries; (Holland, the United Kingdom, the United States, Congo) and in underdeveloped countries. Analogous studies are made in secondary education, vocational guidance and the new schools.

The problem of Children's Rights is studied from three aspects; their right to life, their right



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*School of Integrative Social Research*

### SUMMER PLANS

In addition to our usual week-ends and holiday courses we shall be arranging, in June and July, *Language-learning Courses* for young people from abroad (last year students came from Italy, Germany, France and Denmark). For August we are planning a *Children's Farm Camp* to fit in with our adult activities. In September we are devoting a week to *Teenagers' Plans and Problems*.

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to education and their right to choose a way of life as adults in conformity with their tastes and abilities.

#### 4. *In the Framework of the Course on Ethics:*

*In primary school training:* we have dealt with homeless children on an international scale, childhood in the family, material and cultural help for underdeveloped countries, the education of handicapped children and their integration in society.

*In the fourth year of primary school training:* we study social morality at some depth, and seek ways of developing world humanism in the sphere of primary education.

*In the secondary school training:* debates have been held and subjects presented from the groups working on them with reference to juvenile delinquency. The source material for each study is international, such as 'The United Nations and Juvenile Delinquency', (Cahiers de L'Enfance, Paris), 'Youth in Sweden' (Die Welt, Hambourg), 'Punish the Parents rather than the Children' (Revue Internationale de Criminologie et de Police Technique, Geneva).

#### 5. *In the framework of the course of the History of Art:*

The terminal classes developed the theme 'the child in art' using groups of three or four students to find works of art which concern children of all ages and all countries.

#### 6. *In the courses of English and Dutch:*

We studied the rights of children and

adolescents in books about children such as 'The Cry of the Children' by Elizabeth Barrett Browning, 'Oliver Twist' by Dickens, 'Het Kind' by Gerard Walschap, 'Jeugdherinneringen' by Jan Ligthart, 'The Family Reunion' by T. S. Eliot.

#### 7. *In the German Course:*

Books about childhood are also studied, for example: extracts from 'Abenteuerlicher Simplissimus' by Grimmelshausen, 'Dichtung und Wahrheit' by Goethe, from 'Aus meiner Kindheit und Jugend' by A. Schweitzer.

#### 8. *The students' extra mural activities have rounded off these studies.*

They visited many exhibitions and institutions and some of them have gone abroad. The training of these students has been completed by the establishment of a new course in every class about world current events, political, scientific, philosophic and humane. The course comprises half an hour a week of commentary and discussion led by the lecturer in history. It is limited by no pre-arranged curriculum but is based solely on day to day happenings.

### EVALUATION OF RESULTS

After three years of experiment we made an enquiry in order to evaluate the results obtained. Six questions were put to the students:

- Did the study of the rights of children and their conditions of life in Belgium and in many other countries interest you? Why?
- What impressions and feelings did this study arouse in you?
- Would you like this study to be continued next year? In what course?
- How do you consider that we could in a course of study develop further the sense of international citizenship in students who come after you?
- What will you do in order to develop the sense of international citizenship and of solidarity between peoples as a secondary school teacher, technical school teacher, primary school teacher, nursery school teacher?
- Has the information your history lecturer has given you about international events



interested you? Would you have liked more information? Given in what way?

The nature of the replies and the frequency with which certain comments occurred are conclusive. Teachers in training are aware that they must interest themselves not only in themselves, their family groups, their schools, society and nation, but also in the whole world. The young react positively and enthusiastically and most encouragingly.

We are encouraged to conclude that the contents of the programme of teacher training in every country should give the student:

*Notions* which not only enable him to appreciate the past but above all to prepare for the future in an age of scientific progress, and to defend the Rights of Man.

*Consciousness* of living at a given moment in a civilisation, conditioned by its particular economics and social life, history and politics, its intellectual and aesthetic interests, philosophy and ethics.

*Democratic aspirations* increasingly realistic

and active, which impel the teachers of tomorrow to defend the ideal which we are defending but which we are far from realising, equality of access to education from the beginning for all children, for all adolescents in every country.

The influence of the lecturers at training colleges should be such as to ensure:

- (i) That the student grows up in the greatest possible freedom of spirit and that his personality should not be unnecessarily crippled by constraint.
- (ii) That the shaping of his character and of his mental and moral equilibrium should go hand in hand with the development of his judgment and intelligence.
- (iii) That he may feel himself to be at one and the same time a highly individualised human being and a member of social groups which, from the family to the whole of society, are forever widening in such a way as to lead a man to substitute for his original egocentricity the most active altruism.

## French Training Colleges

J. Husson

**F**RENCH TRAINING colleges are passing through a serious crisis. From 1887 to 1939 they seemed to grow increasingly nearer to the aims laid down for them by the men who had established the Third Republic. They recruited their students mostly from the higher primary schools and largely from those in rural districts. They were responsible for training almost the whole body of teachers in the public primary schools, giving them a thorough professional grounding, a certificate, and above all a really solid moral and civic education. The students of the training colleges, whose education had prevented their reaching the University, returned to teach in the schools of the nation with a sturdy faith in the nation, in democracy and humanism. To-day we catch only a distant echo of such a faith.

The crisis of the training colleges erupted in a brutal manner in 1940 when the Vichy Government suppressed them all. Re-opened

in 1945, reorganized in 1946, they have not yet recovered their balance. None of the many plans for the reform of education *except the Langevin reform* made any serious attempt to reshape the training colleges so that they might serve the new pattern of national education. Working as a make-shift or tentative institution they are seeking vainly for ways in which they can reform themselves.

But events move much more quickly than the reformers. The rise in the birth rate during the last eight years has almost doubled the number of children between six and fourteen. It has obliged us to build numerous new schools and to employ each year thousands of new teachers. The training colleges, which have neither been enlarged nor staffed by a sufficiently well-qualified teaching body, have only been able to increase their output by a quarter. Additional new primary teachers have therefore been recruited from young people who leave



the academic secondary school, lycée, or college with their matriculation. These take up their work as teachers, and, at the same time follow professional preparatory courses given by primary school inspectors. A few of them, after having taught for a year, come into the training colleges for a four-and-a-half months' course. Students recruited and trained in this way furnish three quarters of all new teachers. The training colleges therefore find themselves unable to fulfil the double role which formerly belonged to them: to give all teachers-in-training the necessary culture, *and* to make sure they received the essential professional training.

This brief historical summary enables us to understand the conditions under which they are working and also to recognize the most obvious gaps in our professional preparation of future teachers.

In fact this preparation to-day is restricted to one year of studies though two were officially recommended. In cases where students still receive a professional training lasting two years, the second year at the training college is replaced by one year of supervised teaching practice. The student receives his theoretical training in a single year and then his practical experience in a variety of classes. Each term includes a two-month course in psychology, general pedagogy and special pedagogy, and one month of teaching practice. In a scholastic year of nine months he receives therefore twenty weeks of theoretical training at the college and a dozen weeks in practice classes or in the practice school. One must judge this training time as being very short, but how precious it is in comparison with the eight days which must suffice the Supply Teachers, whilst they engage in a groping experience, acquired piecemeal along with the great principles of teaching presented to them by the primary school inspectors entrusted with this training.

For the student-in-training, all difficulties are presented carefully and one at a time. As soon as he reaches the training college he is sent for one week as an observer at one of the practice schools, or attends it one day a week during October and November. He learns something of what a school with its various

classes really is, how the pupils are admitted and placed, how the playground duties, canteen, homework are organised, the part played by out-of-school and post-school services. The beginner observes lessons in each grade: preparatory, elementary, middle, upper and final year. One of the teachers explains to him how time should be used, the monthly arrangement of teaching material, a class journal and lessons prepared on cards.

He sees how the school register is kept and the class registers. He can already make certain observations of his own: look through the exercise books, establish a genealogical tree of the pupils, measure their backwardness, study the behaviour of a few of them. He will therefore be ready to follow the college courses in general and in special pedagogy. The lecturer at the training college does not talk to him about teaching methods, about a choice of teaching procedures, until after he has followed lessons which perfectly illustrate the differences between them. In December, the student teacher does his first monthly teaching practice, in March his next one, and his third in May or June. From one practice to another his experience grows in contact with increasingly difficult classes (one single class, two divisions, all the classes) whilst his theoretical training develops likewise; this incessant swing between theory and practice means that his training is founded on observation and makes constant appeal to his practical experience. Most directors and lecturers in training colleges consider this mixture of theory and practice particularly happy. They have refused to experiment with a kind of training which is very like the one condemned above, in which, after a very short theoretical initiation, the students would take sole responsibility for a class during three terms and would then come back into the training college to receive their theoretical instruction. Such an experience might doubtless bring out the best in certain students, but many others need watchful help, especially at an age when the problems of adolescence have not been entirely resolved.

Faithful to the ancient traditions of the guild apprenticeships, the training colleges stress



their hold on their apprentice teachers! They have their master craftsmen, the teachers in practice schools, outstanding teachers, hand-picked, who are expert at demonstrating a well-conducted lesson. We might apply Comenius' illuminating phrase, 'Workshops of humanity', or pedagogical workshops, to the practice schools. For a few days the teacher gives his lessons before two or three students, then he entrusts to them the holding of one and then two lessons, later on, the direction of a half-day in school, and, during the third practice stage the student takes full responsibility for a class for a whole week. At night when school is done, the class-teacher discusses with those who are already becoming his colleagues the plan for a future lesson; he explains in a friendly way mistakes that have been made, he opens up his own files, offers source material, reassures and encourages.

At least once a week a group of students-in-training watch a model lesson which is called a specimen lesson. The class-teacher puts on for them what we might call his pedagogical chef d'oeuvre! The lesson has been prepared with the help of the lecturer in psycho-pedagogy so as to illustrate significantly his course. When it has been given, the class-teacher, the head of the practice school, the lecturer and director of the training college draw from it the great principles of teaching. This expert discussion has the great virtue of affirming the doctrine that the efforts of many people can converge to achieve excellence. It also enables the student to realise that, in a spirit of mutual understanding when different solutions are set beside each other, a truly liberal education can ensue.

This model lesson has its parallel in a lesson given by a student-in-training before his own comrades. The young teacher is called upon to put forward all the best that's in him. When he does so, he is almost always treated indulgently by the jury made up of his companions and his lecturers. The professor will help him to realize by what means a difficult truth can be adapted to the understanding of young pupils without its being too much deformed. Finally the Director will link the whole situation to a humane philosophy of education.

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The students' model lessons are always much too perfect, because they aim to demonstrate too much! At ordinary times the teacher and the student proceed at the usual pace of the class. They are visited, on these occasions, by college lecturers or by the Director. During the first term only a moderate amount is demanded; the student is warned about the inspection, surprise plays no part, the timid or the clumsy student who has not succeeded is counselled and encouraged. The ambition of both Director and lecturers will be to lead their students to acquire progressively the ability to criticize their own work.

But one year is a very short time in which to learn to criticize oneself in the light of well-defined principles. A further year would really be needed, with three further periods of teaching practice and a more profound study of pedagogy. The student-in-training is taught for more than thirty hours a week without any options. He has not time to read Montaigne or Rousseau, still less Dewey, Decroly, Montessori, Ferrière or Freinet. His practice teaching is not sufficiently supervised — he always imitates a great deal more than he invents. Perhaps he may feel himself too much protected? The conditions that we arrange for his apprenticeship are too favourable; he often lacks a critical spirit, because he was prepared for his own matriculation too dogmatically, and was insufficiently directed towards the real humanities. But at least this kind of professional training is in favour with the majority of the teaching body. Young teachers, newly come from the training colleges, are almost unanimous in their lively appreciation of their practical training, in regretting that it was not longer, in suggesting that it plays as important a part in the syllabus as that reserved for theoretical study and for cultural activities.

In making these observations we are coming very close to the root of the problem. French primary school teachers have the qualities and the defects of the French people. They are people in love with reality, with practical things, people of good sense, heirs to countless generations of artisans who were half-way to being artists. For them the best school is experience, which makes use of the virtues of art rather

than of the virtues of science. For them again the real school of pedagogy is the class-room, just as the best school for commerce is the counting-house; for navigation, the ship; for medicine, the hospital; for acting, the theatre or the circus.

But whereas future businessmen, naval officers, doctors, players, agree to devote several years to learning the theory of commerce at the *Ecole Supérieure*, of navigation at the Naval College, of Medicine at the Faculty of Medicine, of acting at the *Conservatoire*, the teacher, once he feels that he has attained the necessary level of culture, no longer aims at anything more than at acquiring directly the art of teaching. For the artisan, the work of making things holds considerable importance. The world that interests him is the world of objects, and at school the privileged object, is the lesson and the exercises based upon it.

This privileged object, we repeat, masks the real subject of education, that is to say, the pupils. This sort of education has taken on all the characteristics of the eighteenth century. Comenius was its best interpreter, not to say its prophet. It postulates a universal art by which everything can be taught to everybody, by sure and infallible means, whatever may be the capabilities of the pupils. It tends to neglect *these*, since success attaches much more to didactic values than to the natural qualities of the scholars. Even to-day our teachers mistrust scientific psychology. Three hours of child psychology figure on the curricula of the training colleges, but this teaching has little or no effect on practical pedagogy. The teachers judge their pupils by the results of their school work and not by tests. Teaching remains collective, aimed at the middling pupil. Attempts to individualize the work are exceedingly rare and no pedagogical instruments exist in France adapted to such individualization. It is perhaps here that French teacher training differs most from American. The study of the child holds in America the position held in France by the apprenticeship in the art of lesson-making. Our training colleges are all the less ready to convert themselves into what is human, because they are obliged to attain in so short a time (one year instead of three or four) a minimum



practical efficacy.

All this acknowledges a traditionalism that the new education movement has not managed seriously to breach. It has affected only ten thousand teachers who claim they are using the Freinet techniques. France has only a few experimental schools. The schools attached to the training colleges, which might have been pathfinders, are in no way different from other efficient schools. Occasionally one or two practice classes use such techniques as 'The Book of Life', the school printing press, inter-school exchanges. When such do not exist, fourth year students can be taken to visit a class in a Freinet school, or Freinet teachers may organize one or two demonstration days at the training college. None of this is anything like enough to convert young people to the new pedagogy. Such a conversion may take place later on, sometimes because the young teacher

fails in his use of orthodox methods, or because he comes across colleagues who are practising the new education.

In order not to end this article on a pessimistic note let us add that, if our training colleges find themselves in conditions which prevent them from playing the great role that they would like to play, nothing is yet lost. The climate of the French school is entirely liberal and allows teachers all sorts of experiments once their apprenticeship is over. As the years go by, the teacher takes in hand his own culture and by reading our admirable writers he becomes both a moralist and a psychologist. Little by little he learns the best of his pedagogy from his own pupils, understanding better each day their needs, their interests, their play, their creative efforts. It is time itself that brings to him the wisdom of experience and the secrets of maturity.

## The Teacher Training University in Stockholm

*Jon Naeslund, Lecturer, Teacher Training University, Stockholm*

ACCORDING to the resolution of the Swedish Parliament in 1950 in connection with the remoulding of the public educational system, a new type of teacher training college was to be established, with the object of providing professional training for teachers of individual subjects, middle-school teachers, and, possibly, for infant-school teachers. In connection with this, the Director General of the Board of Education expressed the hope that Training Colleges for different categories of teachers would help to strengthen the contact between those groups of teachers who have either to initiate work, or to supplement work started by others in the comprehensive school. These new training colleges would be called *Teacher Training Universities*.

In the Autumn Term of 1956 the first students were admitted to the Teacher Training University in Stockholm which is the first of the new Training Universities planned. The University is now fully established with more than three hundred students who are trained and educated to be teachers in the middle and

upper stages of our schools.

The University admits two categories of students to be *trained as teachers*. One category comprises university graduates who have finished their professional education at the University and have come to the Training University to be trained as teachers of individual subjects at secondary schools or in the highest classes of comprehensive schools. The other category consists of young people who have taken their matriculation examination and are to be trained as middle-school teachers in primary schools or in the middle stages of comprehensive schools. This new training is now offered alongside the traditional training, which consists of a practical teaching course at a Secondary School after University, or a course at a teacher training college for primary school teachers, and is designed gradually to supersede these.

### THE TRAINING OF TEACHERS OF INDIVIDUAL SUBJECTS

The training of the students for posts as teachers of individual subjects which, in



principle, should follow straight after the university studies, lasts for three terms. The *First Term* is concerned mainly with teaching theory, most of the time being devoted to psychology, pedagogics with general teaching methods as well as subject teaching methods. The teaching of psychology and pedagogics is done by the professor of practical pedagogics and two lecturers, and consists of lectures, seminars, and practical work in the Nine-Year Comprehensive Training School which is incorporated in the Teacher Training University. The practical work is orientated towards the study of individual children and group work in classes. Thirteen lecturers at the advanced stage are responsible for the instruction of methods. The teaching here is given in relatively small groups and to a great extent assumes the character of individual tuition. Also given during this term are training in oral presentation, civics, elocution, voice-training, and theoretical instruction as well as individual guidance which is adapted to the individual needs of each student teacher. A shorter course deals with the use of technical aids in teaching.

During a continuous period of five weeks, the student teachers attend classes in the above mentioned Nine-Year Comprehensive Training School or in one of the two co-operating Secondary Schools. During this time they mainly listen to the lessons, but they also give their own lessons under the guidance of the teachers at both the Training University and the school concerned. These lessons are treated as practice only, and no marks are awarded.

The *Second Term* is devoted exclusively to practical work. The student teachers are allocated to different schools as supernumerary teachers with reduced teaching duties (12–16 hours per week). Here the Headmasters and the established teachers are tutors to the student teachers. In addition, contact between the Training University and the student teachers is maintained by the Lecturers in Methods who perform their duties as tutors also during the term of practice.

The *Third Term* begins with a period of teaching theory. Students who will teach individual subjects, as well as those who will be Middle-School teachers, gather in groups for

seminars on fundamental educational questions common to both categories of teachers. In this term Teaching Methods are again taken up for further study. The main part of the third term, however, is devoted to the final series of teaching practice in the Nine-Year Training School or in the co-operating Secondary Schools; and for this series marks are awarded. The training of teachers of individual subjects is completed with some weeks of theory, consisting mainly of lectures on special subjects such as educational research, school hygiene, and educational regulations.

During their whole period of training the student teachers of individual subjects receive a salary according to the official salary scales.

#### THE TRAINING OF MIDDLE-SCHOOL TEACHERS

The training of Middle-School teachers takes five terms. The *First Two Terms* are devoted to psychology and pedagogics, to more thorough courses in certain of the subjects taught in high school courses, and also to middle-school teaching methods. Teachers of the last-named subject are four lecturers in methods in the middle-school. It is also their duty to help the students personally, as the class superintendent would at an ordinary training college. As the middle-school student teacher will also have to teach the so-called practical subjects, that is music, gymnastics, drawing, and handicrafts, he is also trained in these subjects and taught their methods. The lecturers in methods of practical subjects are responsible for this training. The special courses of different kinds mentioned in the previous section are taken also by these students. Listening practice takes place at either the Nine-Year Training School or at town or rural-type primary schools.

Middle-School student teachers do their twenty hours a week practical work during their *Third Term*. At the primary schools and comprehensive schools which receive these supernumerary teachers, one teacher is appointed to tutor two student teachers. In addition to this the student teachers are visited by the training University lecturers in methods at the middle-school. In this way the lecturers to a certain extent have an opportunity of combining theory and practice in connection



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with instruction in methods.

During the *Fourth and Fifth Terms* the Middle-School student teachers undertake a series of practical teaching for which marks are awarded. This series is mainly held at the Nine-Year Training School. Similarly the last two terms are devoted to further study in psychology, pedagogics, and methods, and also to extending the students' own knowledge of the different practical subjects. Those students who are going in for Honours in pedagogics and psychology carry out a minor investigation relevant to this course. They have usually gathered material for this investigation during their teaching term and devote a good deal of their time during the last two terms to revising and reporting on the material.

A certain portion of the training is planned to take place during the vacations. During the first summer there is a four week course in Handicrafts, and during the second summer there is a ten days' residential course in Athletics.

During their term of practice Middle-School student teachers are paid as temporary Primary School teachers.

In addition to the training of teachers, the Teacher Training University runs extensive extra-mural courses for the further training of the teachers. Among these courses are an Academic Continuation Course for tutors at Educational Training Institutions, courses providing guidance in the awarding of marks and in dealing with word-blind children.

## THE PSYCHOLOGY AND PEDAGOGICS INSTITUTE

The training at the Teacher Training University must keep in close contact with research in the fields of psychology and pedagogics. To ensure this an Institute has been set up where research is carried out under the administration of the Training University with which it is connected. The head of the Institute is the Professor of Practical Pedagogics who has with him on research work a demonstrator, a secretary, and two research assistants. These are the permanent staff. Current and pressing research work caused by the school reform has, however, made it necessary to attach temporarily four more assistants to the Institute. In



addition to this staff there are junior assistants who are occupied with the routine treatment of arrangement, registration etc. The Institute thus employs a full-time working staff of more than twenty, and the premises are already inadequate for the activities.

Among the research problems of immediate interest are those dealing with the most suitable time for, and the organizing of, the differentiation of the pupils within the school, the investigation of school curricula which, among other things, involves a thorough investigation of public opinion regarding the content of the curricula in the schools, the compilation and the standardization of knowledge tests in different subjects, and the importance of the different types of schools as regards the forming of personality. In this field of research the Institute co-operates closely with, among others,

the Board of Education, the Council for the Deliberation of School Matters, and the Commercial and Civic Study Union.

The activities at the first Teacher Training University must for obvious reasons be, to a great extent, of an experimental nature. The curriculum as well as the way in which instruction is imparted to the student teachers is subjected to repeated testing, and here the students' own reactions to the new type of training are of vital importance. Already at this stage, however, the experiences are predominantly favourable. At the present moment proposals are in hand concerning the second Teacher Training University to be established in the south of Sweden, at Malmö or Lund, and the plans for the activities there follow very closely the line of work pursued at the Teacher Training University in Stockholm.

## Teacher Training in the United States

*Sheila Schwartz and Melvin Ezer*

*Hofstra College, New York*

**T**EACHER TRAINING programmes in the United States aim at the development of teachers who are cultured individuals, well-informed and conscientious citizens, competent and professional practitioners, and helpful and inspiring mentors to children.

This preparation requires at least four years of study at the college level. This may be done at a teacher's college, or at a college or university which has a department of education.

Hofstra College, where we teach, is a liberal arts college of approximately eight thousand students. Our Division of Education has four departments in which students may major; Elementary Education, Secondary Education, Guidance and Administration.

During the Freshman year, students working towards a Bachelor's Degree in Elementary Education study basic courses in written English, literature, speech, biology, history, and psychology. The second year brings additional work in English literature and source studies, mathematics, government, music and child psychology. This foundation gives the future

teacher an opportunity for exposure to various fields. It broadens his cultural base and helps to reaffirm his interest in the field of education.

During the second half of his sophomore year the student takes his first education courses. These are in the area we call 'Fundamentals of Education'. One deals with the foundations of education. The second is an advanced course in Child Psychology, and here, for the first time, the future teacher has the opportunity to visit many classes as part of his course experience and see how psychological principles are applied concretely in the classroom.

During his Junior Year the education student studies methods of teaching the required subject areas in the elementary school, a sociological study of juvenile delinquency, and world geography. In the Senior Year there are additional methods and foundation courses, a course in the use of Audio-Visual Materials, and a course on New York State history. During all four years students may take elective courses in areas which interest them, or in which they



feel the need for additional knowledge.

In either the first or the second half of the Senior Year, the student undertakes the most important part of his training. This is Student Teaching, where he will finally have the opportunity to use the many things he has learned.

For the Student Teaching period, approximately ten students are assigned to a faculty member. Hofstra tries to keep the number assigned to a teacher small, so that the weekly seminars will be informal and personal.

The school at which the student teacher will work is chosen either by the student or the education department. Hofstra does not have a demonstration school and therefore our student teachers go to public schools.

Students who choose their own schools base their choices on the many observations and visits they have made as part of their courses. But if they have not found the school at which they would like to train, they come to us and consult our file of fine schools, teachers, and supervisors.

We pay our first visit to the student teacher soon after the semester begins. This is an informal visit designed to give us an opportunity to meet the student teacher, master teacher and principal. We also get acquainted with the school plant and general situation. We answer questions, go over orientation instructions, and see that the experience has begun harmoniously.

It is exciting for a supervisor to be involved in the dynamic development which takes place in most student teachers during the semester. No matter how good they were when they began, changes take place. Before the supervisor's eyes they change from students to professional workers, ready and able to hold a position of responsibility.

Dorothy C., for example, posed a problem for us when she began her student teaching, because she was not reacting in the way we had predicted. She was one of the best-liked girls on the campus, by faculty members as well as her fellow students. She was extremely intelligent, reliable, warm and friendly, and we could be almost certain she would have no difficulty in her student teaching experience.

But she seemed glum and downcast during

the first visit. When asked by the supervisor what the difficulty was she said that she didn't know, and added that perhaps it just takes time to get accustomed to student teaching. Her master teacher seemed cordial but it was evident that master and student had not developed a warm feeling for each other as yet. But this too sometimes takes a few weeks.

During the month of seminars which followed this visit, Dorothy listened attentively to the problems and questions of the other student teachers but took no active part in the discussion. When asked by the supervisor how everything was going she said, 'all right, I guess'.

For the supervisor's next visit she had prepared a group reading lesson. Everything went smoothly, her teaching techniques were technically correct, but the atmosphere of the classroom was arid and joyless. Both the class and the student teacher seemed bored and repressed.

After the lesson had ended Dorothy and her supervisor discussed the lesson. The supervisor mentioned that the classroom seemed almost too correct, too quiet. The children sat like little sticks. Conversation was stilted and lacking in enthusiasm.

Hearing these words made Dorothy react like her old self. She had selected her master teacher herself after observing several times in her class. At the time the order and discipline had impressed her, but living in the situation she had realized that she had made a mistake. The teacher was traditional and severe. Dorothy had been trained to use modern methods. The teacher was cold and impersonal. Dorothy was warm and loving and she was criticized daily by her master teacher for softness and sentimentality. The teacher scolded and punished. Dorothy helped and explained.

But the master teacher's strongest weapon against Dorothy was the phrase 'You won't be so impractical when you have your own class', and Dorothy's security in what she believed to be right was severely shaken. She, a student teacher, felt reluctant about criticizing an experienced teacher to either the principal or her supervisor. Day by day Dorothy's interest and initiative had diminished and after this first



month she was beginning to think that perhaps teaching was not the career for which she was best suited.

We changed her to another grade the following week, and the situation changed completely. The master teacher of the new grade was as warm and affectionate as Dorothy, and so Dorothy found that friendliness could work in the classroom. Now she told us that she hated to leave at three, worked long hours at home on assignments, and loved teaching.

Caroline H., another student teacher was a married woman in her forties. She had been a substitute teacher during the years when her children were small, but had now decided to take the requisite education courses for a regular teaching certificate.

When she first met the supervisor she informed her that she was engaging in the student teaching experience reluctantly. She felt it to be unnecessary after all of her years of substitute teaching, but understood that it was required by the state.

The first time the supervisor observed Caroline H. teach she found her to be completely at ease in the classroom. She handled the children firmly, but her discipline methods and teaching techniques were traditional. She scolded for the slightest deviation from complete attention and her lesson consisted of the teacher-question and pupil-response pattern. She kept her seating chart in front of her on the desk and she marked the students on the accuracy with which they had memorized the textbook material. Students who didn't know the correct answer received zero.

When the supervisor discussed this lesson with Caroline afterwards she asked her if the students were interested in the lesson, and if they showed evidence of thinking. Caroline answered indignantly that the ones who answered were thinking and the bright ones were interested. She had been a substitute for too many years to fall for any nonsense.

For the next seminar meeting the supervisor ordered two films entitled 'The Broader Concept of Method'. The first film shows a traditional classroom situation, similar to Caroline's, in which the students discuss community improvement. The students recite unthinkingly

from the textbook, fidget, pass notes, whisper, and prayerfully look at the clock.

The second film shows a similar problem approached with modern teaching methods. The class is divided into committees to solve the problem of improving the school cafeteria. Interest in public property, cleanliness, health, recreation, and aesthetics develop in the course of this, and are then expanded to relate to community improvement. Each child is stimulated and personally involved in this learning experience. They deal with essentially the same subject matter in both films, but in the second true interest and creative thinking make for depth learning.

Caroline came to ask her supervisor how she could use modern methods after seeing this film. They discussed the original lesson, saw the opportunities for research and creativity and discussed methods of grouping students for purposes of problem solving.

Caroline's next lesson was not perfect. The transition from traditional to modern teaching is a difficult one. But each subsequent lesson showed more awareness on her part. The class atmosphere became more permissive, the children more alert and anxious to participate, and teacher-pupil rapport improved. Another student teacher was on her way to becoming a fine teacher.

This is our method at Hofstra of producing teachers. We do not say that this is the ultimate method. We are constantly evaluating both our methods and product but this is the best method we have found and it seems to work.

This system varies to a certain degree in the United States, not only among schools, but also among states. Each state has its own certification requirements, and there exists a wide range of compulsory education courses.

However, a high degree of unity does exist in American school systems in relation to educational objectives. It is probable that most educators would agree with the following list of objectives drawn up by the respected philosopher Sidney Hook. They state:

- 1) Education should aim to develop the powers of critical independent thought.

- 2) It should attempt to induce sensitiveness of perception, receptiveness to new ideas, and



imaginative sympathy with the experiences of others.

3) It should produce awareness of the main streams of our cultural, literary and scientific tradition.

4) It should make available important bodies of knowledge concerning nature, society, ourselves, and our country at its best.

5) It should strive to cultivate an intelligent loyalty to the ideals of the democratic community.

6) At some level, it should equip young men and women with the general skills and techniques, and the specialized knowledge which, together with the virtues and aptitudes already mentioned, will make it possible for them to do some productive work related to their capacities and interests.

7) It should strengthen those inner resources and traits of character which enable the individual when necessary to stand alone.\*

We have devised present day teacher training methods in keeping with these goals. But in keeping with the dynamic pattern of change and growth characteristic of our society, all

aspects of education are constantly undergoing evaluation and change. There are many schools of thought, and much discussion concerning the optimum form teacher training should take.

One school of thought holds that professional courses should be postponed until the graduate level, and advocates devotion of the undergraduate years to developing a broader liberal arts foundation.

Others feel that there is too much duplication in professional courses, and that they should be combined into a type of core curriculum at the undergraduate level. For example, reading and language arts methodology could be organized into a single course. The same procedure could be applied to form other broad areas in professional education.

However, at the present time, it is felt that the current teacher training programmes which build practical experience on a philosophical and theoretical background, are achieving their goals of producing competent, well-informed and professional teachers at all levels.

\* Hook, Sidney. *Education for Modern Man*. The Dial Press, New York, 1946, p. 2.

## Australian Teachers' Colleges

J. W. Staines

*Vice-Principal, Newcastle Teachers' College, N.S.W.*

AUSTRALIAN STUDENTS preparing for the teaching profession undergo their preparation in State, independent and church-controlled colleges. The great majority attend State colleges and this review considers only such matters as administrative background, conditions of entry, courses and practice teaching in the State colleges.

Each Australian State has its own educational system including college or colleges for preparing its teachers. Each State system is independent but is highly centralised within itself. This means that the policy for colleges is laid down by the Director of Education in each State. Where there is more than one college in a State, the tendency for similarity between the colleges will obviously be strong. As it happens there are also marked similarities between colleges in different States.

There are 26 teachers' colleges in the six Australian States to cater for the needs of a population of 10 million. New South Wales has 7, Victoria 12, Queensland 1, South Australia 2, Western Australia 2 and Tasmania 1, together with the University which is responsible for teacher training in that State.

The colleges are, with two exceptions, co-educational. Belief in co-education is very far from universally accepted or practised in Australian education and its frequent occurrence at the college level is due to the economy of history. Each State had at first one college only for all students of either sex and precedent once established, the pattern was maintained. Few people deplore it, least of all the students, and many approve, for the advantages of co-education with young adults are many. The normalising effects of co-education, especially



with students who for the most part took their primary and secondary education in segregated schools are a necessary part of the development of personality in teachers.

Co-educational colleges are under the control of a male principal and vice-principal. Australian administrators have not so far been impressed by the need for a woman in either of the two senior positions in co-educational colleges, although recently women have been invited to apply for these positions. Except in the two colleges for women students, staff is mixed, but with no fixed proportion between the sexes. There is always, of course, a warden of women students with the usual duties.

Some colleges provide residential accommodation either in dormitories and studies on the college property or in official hostels nearby. Others permit their students to find board in approved private homes or boarding houses. It is probable that students who can live out have an advantage over those who live in with other college students in broadening their contacts and perhaps coming more quickly towards maturity. The residential college can be the ante-room to the professional ivory tower.

Colleges are single or multiple stream. The majority fall into the multiple track category and train students for several types of schools. The single purpose colleges comprise a domestic arts college, a college for teachers of the deaf, a technical teachers' college, (all in Victoria) and a college for primary courses only (Western Australia). Multiple purpose colleges appear to have many advantages. Courses for various types of students may be as closely integrated as in a single purpose college, and students have the great advantage of mixing with people of wider interests. This leads to a clash of minds, to a mental and social encounter that must be of immense value to teachers. The presence of lecturers in other subjects is valuable for staff and indirectly for students. The fact that lecturers in the general purpose college are usually both men and women ensures a desirably more diversified point of view.

#### CONTENT OF COURSES

In spite of the geographical distances which separate them, Australian colleges show many

common characteristics. As would be expected, all States offer infant, primary and secondary courses in various combinations. Infant courses are also described as Nursery, Kindergarten and Lower Primary. Courses for primary schools are for teachers of children from about seven to about twelve years, varying somewhat between States. They include also provision for teachers in small or one-teacher schools which are a major feature of the Australian educational scene. (New South Wales alone has about seventeen hundred of them.)

The patterns for infant and primary training are relatively simple and are similar from State to State. But secondary schools with their multiplicity of courses require a wide variety of training patterns. Certain colleges which are related to Universities send students as undergraduates to take their degrees in Arts, Economics or Commerce, Science, Agricultural Science and Music. These students choose their subjects so that in securing their degree they take at least two teaching subjects for two or three years. For instance, a student who hopes to teach English and History must take these subjects at the University. If he hopes for promotion in the teaching service, he takes at least five courses in these two subjects, including three years in either English or History. In general, students who secure a degree must take a professional year for training in professional subjects, either at teachers' college or at University. This professional year may lead to a Teacher's Certificate or a Diploma of Education or the First Year of a Bachelor of Education post-graduate degree.

Other kinds of training are needed for the increasing variety of secondary courses now available. In some States, high schools and other secondary schools are partially staffed by two- and three-year trained teachers who have covered some of the subject-matter and who have at the same time taken such professional subjects as education and method. The academic level of training varies a good deal. In South Australia, Tasmania and Victoria, a number of University courses are taken in the teaching subjects, while in other States these courses are given by the colleges. As many as six University courses may be included in a



three-year course of training for teachers for secondary schools. At the same time, courses are taken in principles and history of education, educational psychology, modern developments, basic teaching techniques, special method of the teaching subjects and practical teaching. Degrees may be completed in evening lectures. In an alternative approach in New South Wales, two-year Junior Secondary courses to equip teachers for the first three years in secondary schools are available wholly at teachers' colleges.

Students graduating from these courses are particularly suited to work in schools paralleling the English Secondary Modern schools, (Junior Technical for boys, Home Science for girls.) Many of them also teach in academic high schools. Such training, made necessary by the increasing numbers of secondary school children, is obviously not the ideal. These teachers cannot gain promotion in the high schools without a degree, so that many are compelled to take degree courses in the evenings. There is, too, the problem of status where two-year trained people have to teach on the same staff as teachers with University degrees. Different rates of pay for the same work can lead to lowered morale, although since the periods of training are not equal, the claim for equal pay is not necessarily valid.

Courses available for specialist teachers include music, art and physical education. Provisions vary considerably between the States. In some, conservatoria of music, and art schools in technical colleges are used for the basic training, followed by a professional year at a teachers' college for which certificates or diplomas are awarded. Other specialist courses include training for teachers of the deaf, for teacher-librarians, for teachers of speech, and for what are called opportunity classes for backward and retarded children. These courses are in general based on a two-year general primary preparation for background and principles, with an additional year in the area of specialisation.

#### LENGTH OF COURSE

There is considerable similarity and some interesting difference in length of courses.

Infant training ranges from one to three years with two years as the norm. The general practice is to give a first year of general primary training and the second of special infant work, but there are some opportunities for taking the whole of the two-year course as infant specialists. Some protagonists of infant schools feel that this intense concentration is in the best interests of teacher and child. But the Australian tradition is more strongly in favour of the wider background of professional experience and knowledge, especially for the classes immediately above the infant school.

Courses of preparation for the primary school are of one, one and a half, two or three years' duration. In South Australia small school courses are of one year only and some women students entering for the primary in South Australia and Tasmania also receive one year only. University students who fail may be taken into primary training at first or second year standard. In Queensland, some students have one year only in college after four years of general education in secondary schools. Others have two years in college after one year's experience in school where help with lesson techniques and in general preparation for teaching is given by heads of schools. This is to be modified in 1960 so that practice will be in line with that in other States.

For secondary school training, University degree courses, in general, take three years followed by one year's professional preparation. This is also the usual length for special courses in commerce, science, crafts, art and music. Where training is given by special institutions such as technical colleges, conservatoria or art schools, length varies somewhat — up to six years for art in Western Australia — followed by the usual professional year. Other secondary courses vary from two to four years and may be related to the University as in South Australia and Tasmania.

#### BALANCE OF COURSES

The philosophy behind Australian teacher preparation is that the teacher should be a person of sufficient professional knowledge, skill and attitudes, adjusted to his own emotional needs and to his society's demands,



and with a wide cultural background. In some colleges, the emphasis occasionally swung too far towards professional training, especially in the skills, so that theory was neglected for an apprenticeship type of training. Theory did not matter so long as the new teacher had adequate skill. At other times, the emphasis was too strongly on theory with a consequent neglect of practical skills. The belief was that given sufficient theory, practice would make perfect. The eclectic view between these two extremes is usually accepted, although teachers in the field still look with some suspicion on theory and theorists. Some teachers realise that since the Australian school is so fact-minded and concerned with measurable knowledge and skill, it is the duty of the colleges to stress the other equally important outcomes of the educational processes and to provoke students to consider the matter of alternative or supplementary ends for the teacher to strive for.

The concept of widely varying educational outcomes allows the principal of a college freedom to choose from competing methods those which he believes will best serve his own end — beginning the preparation of a good teacher. He must, of course, give attention to the content of courses which the teachers have to teach and to methods of teaching these, but he himself decides how much of the scarce time of the student will be given to these competing areas of preparation. For the other aspects of teacher preparation, the principal can decide: how much English beyond the Leaving Certificate standard for background and cultural interests, how much educational psychology to give as full a knowledge as possible of this basic area, how much of the limited time to be given to practice teaching, electives and extra-curricular activities for the development of adjustment and personality.

The method of organisation usually adopted is the core plus electives. The core varies somewhat for different courses, but there is a common element in all courses. This comprises English and a humanities subject or a subject like Survey of Science, and various aspects of education, together with method material. Physical education is usually included. Religion and professional ethics are usually only inci-

dentally treated in these courses.

Electives or options are sometimes provided, but not always in the sense of subjects which the student may or may not choose. They offer, rather, a range of subjects from which the student must choose one. He may choose a subject of which he already knows a good deal and go deeper, or he may take a new subject to add to the narrow range of the secondary school subjects.

#### PRACTICE TEACHING

An important section of the student's education in the college is practice teaching. Colleges vary in the amount given from about six to twelve weeks per year. In addition, there is at the beginning of the second year a period of of unsupervised practice teaching. The greater part of the practice teaching is supervised by a lecturer or experienced teacher who helps with lesson preparation and presentation. In some cases, the unsupervised practice period plays a very important part in letting students find their feet without worrying about the presence of authority. Practice teaching as a means of familiarising students with the problems of teaching and the feel of the classroom is supplemented by periods of observation of demonstration lessons with skilled teachers.

Practice teaching and demonstration periods are meant to handle one of the chief problems facing the college principal. This is to safeguard the student from blindly accepting theory before he has the practical experience which would make him more critical. Good students can become drunk with theory. Practical experience helps to temper over-ready acceptance of theory, to correct untested attitudes, and to blur the apparent differences between educational theory and teaching practice.

#### EVALUATION

Evaluations of Australian colleges sound very like those made of English colleges. It is widely admitted that courses other than University courses are too short. Teachers will not be adequate practitioners until they have a training more nearly equal in length to that of the other professions. It is not in fact the length of the courses that is the important thing, but a kind



of guarantee that a course of adequate length ensures that the teacher has his own field of expertise which the public acknowledges, so that they turn to him for guidance and service as they do to the medico or lawyer. This field of expertise can only be the field of child psychology and an adequate training can be had only in a considerably longer period, preferably at a University. In the present serious shortage of teachers, this is probably impossible. In any case, it would require a higher level of ability than is possessed by perhaps forty percent of students.

Other difficulties are evident. Students take too many subjects and have too little time to read, to think and to talk. There is too little opportunity for encounter, and for its social and personal consequences. Courses are often fragmentary and superficial. Students are compelled to continue their secondary school practice of absorbing the maximum mass of facts as quickly as possible. The lecture method which often ensures educational activity on the part of the lecturer alone is welcomed by the students as the most effective method of copying down an authoritative body of facts which are to be taken away and learnt else-

where. Mental indigestion is inevitable. Willing and purposeful participation by the students in the educational process is rare. Integration of the various blocks of material is difficult and probably occurs much less often than the lecturers hope. The able student is not motivated to work up to his best level, so that serious professional wastage occurs.

But remedies are constantly being sought. The possibility of lengthening courses is urged as a remedy for haste and fragmentation, and methods to increase student participation are more freely experimented with. The suggestion of an honours certificate to help in the development of better students is being considered in some places. This envisages additional courses for the bright or ambitious student or greater depth in the present courses. Some such device would seem to be essential if colleges are to avoid the charge of levelling or of making the service a refuge for mediocrity. After all, no objections are raised to rewarding individual differences in the University. Such remedies as these are an indication of continuing re-examination of educational ends and methods. While this goes on, problems will be more clearly defined and more likely to be solved.

**The Cherry Tree, a Collection of Poems** chosen by Geoffrey Grigson, *Phoenix House*, 25/-

We have been reminded forcefully by Professor Walsh's recent book, 'The Use of Imagination,' of the value of the teacher's work in finding ways of encouraging and developing a child's ability to respond imaginatively to literature. The same task also faces anyone who sets out to compile a book of poems for children and it must be performed with all the imagination he possesses, for there are few things more dangerously useless than a second-rate anthology; it denies the very purpose for which it would seem to have been made: the quickening of a child's growth in awareness and fine grasp of life.

'The Cherry Tree,' however, is not second-rate, but a spirited contribution to our work which depends for its readability on Mr Grigson's qualities as an editor. He loves and understands poetry and his approach to presenting it, as he does here, for children is something both new and viable, assisting that imaginative response we seek to bring about. His

## Book Review

method is worth noticing.

The book, containing over five hundred poems, surprisingly few of which are commonly anthologized, arranged in twenty-nine manageable sections, each section prefaced by an engraving and a brief commentary, is, to begin with, most attractive to look at. It includes a large proportion of riddles, nonsense poems, poems from the Middle Ages, the Irish, the Welsh, the French, the Latin, the Greek, the Gaelic, the Chinese but this unusual bias does not represent the pursuit of something merely 'different'. It represents an attempt to shatter any preconceptions the reader may have acquired about the limitations of poetry and to gather together sufficient material to allow the greatest scope to the child's power of receptivity: to plunge him into many new and strange worlds. Poems with meanings that have to be worked out like algebra may follow poems which change their meanings according to how you look at them and precede poems with no sense at all or poems whose appeal has nothing to do with what they

mean — some of those in the section called 'Charms and Spells' for example. Other sections, 'O Mortal Man' and 'Life and Death' might be instanced, submit the reader to the experience of a series of poems, widely different in quality, mood and rhythm, which all treat the same basic theme. Such sensitive grouping allows the child to explore in many directions, and he is shown the real size of poetry in the process. Finally there is nothing here that is childish, stilted, sermonizing or plain dull. And yet the nature of the intended audience is never forgotten.

The principles underlying the whole book are indicated in the Introduction: 'Poetry comes from playing the best game of words which has ever been invented.' Mr Grigson thinks of poetry as the best use of words, those 'living powers by which things of most importance to man are activated, combined and humanized', as Professor Walsh declares in the book already cited, and as a game to be played rather than something sacrosanct. Such an approach has resulted in a fresh, vigorous and satisfying anthology.

Neil Williams



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# THE NEW ERA

IN HOME AND SCHOOL

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## Creative Education and Art Centres in South Africa

*Margaret Browne*

**I**N ATTEMPTING to design as complete an educational scheme as possible one should never lose sight of the need to develop perceptive powers in children, so that their responses to the world surrounding them may become growingly more imaginative. Much has been written, at all levels, of educating the whole child. Sadly enough truisms like this are often only half heard, once their repetition has become monotonous, yet it remains a fact that a failure to encourage any one part of the total development is to deprive the child in his later years of the satisfaction of a complete adult life.

The creative force is a predominant and fundamental one in all men, and wherever any neglect of this channel for growth occurs, an incompleteness and an instability can result that records itself as a reproach to the educational pattern that was its origin. Creative education means very simply the growth or the development of imaginative activity in whatever educational context one chooses to give it play. All imaginative activity implies the growth of perception, an enquiring awareness of surroundings, an ability to select from the chaos of these surroundings, and lastly the desire to put some order into this chaos. Side by side goes the organisation of thought along the lines of the practical application of the child's observations, and an imaginative, resourceful and inventive use of materials. (In younger groups this is achieved by the careful presentation of subjects which lead children, through their own experience, from one unexplored territory to another. All this experience lies within the child, to be awakened and used for purposes of self-awareness and self-development); these are not specifically artistic problems; they are

the concern of general education; they are the problems of life and living amongst people. What society worthy of the name has ever existed without the contributing factors of imaginative forethought and social conscience? Imagination, intuition, sensitivity to surroundings and fellow beings, are all social necessities, and to the extent that they appear in the children and students of our schools and universities, we may mark our power to educate.

A lop-sided education of the intellect only, so that we may 'take a view of life, we may go round it, and note its relations, its varying aspects, we may frame and fit it into our scheme of an external order' is insufficient. We have also to use our intuition so that 'we may enter into it, live its life, follow its movement from within'. I quote from 'Meaning and Purpose' by Kenneth Walker where he refers to Bergson's philosophy. These two ways of apprehending life complement one another, and we dare not destroy the balance by ignoring that aspect least easily measured in terms of examinations and marks. I refer here to the intuitive possibilities of education.

Surely it is true to claim, as Barclay Russell and others have done, that art is the language of intuitive thought and that it is also the means of self realization which, as it unfolds, is communicable. There is need in any educational design for the growth of sensitivity to the thoughts and needs of other people, just as there should be a wondering sensitivity to the remarkable energy of planning that occurs in natural phenomena. This is not a self-centred remote development of aesthetic judgments for their own sakes — it is very much the business of sound communal living — and it does not seem far-fetched to claim that this can be



achieved by creative education whatever form it may take. It begins with the self-awareness that creative ability brings, it is consolidated by that confidence and pleasure that result from whole-hearted identification with the matter in hand, together with a concurrent acquisition of various skills, and the rest follows almost inevitably. A rich valuable experience is the result. The source of all this is the child as he finds himself within the community. There is no need for any competitive carrot to be dangled, as the standards lie within the innate ability of each individual. Technical agility and competence follow closely on general growth. Lack of coordination and manual dexterity and control are often corrected by concentrated identification with some form of creative work. There is no question of one statement being better than another (though technical discrepancies are inevitable) any more than there is any value in commending the natural endowment of one child as being superior to that of a second. Each expression has some intrinsic value and may be said to be good or bad only in relation to the existing evidence of what has preceded it. Social training and the development of aesthetic evaluation can begin very early in the lives of children. It may take the form of an imaginative assessment of what has been said by 'fellow travellers', or by the great painters and sculptors of the past and present world. One should not be surprised by the marked aesthetic sensibility to good painting that young children so often possess. The sad indictment of our prevailing educational patterns is that, though in early years the intuitive response is vivid and clear, it is often not maintained with the development of self-consciousness later on, and is sometimes almost entirely lost once adulthood is reached.

Obviously the problems presented for solution to an adolescent and those faced by a young child vary in character and complexity but the underlying principles behind the design of creative education do not vary at all.

Perhaps a word about discipline would seem apposite at this point, for it so often seems to be feared that the absence of discipline will be the inevitable result when any concession to permissiveness in educational design is being

considered. Discipline is surely always essential in any acceptable pattern of life. But the need for discipline must be part of the growth towards the self-awareness that creative activity implies. The social disciplines necessary for working in a group, the individual technical disciplines that assist individual expression in whatever medium — all these arise sooner or later within the child's understanding. He can gradually be shown the chaos of anarchy, and gradually he will understand the need for submission to directed order, which in time, he will learn to direct himself. In all this he need lose no measure of his individuality. These are the seeds of self-discipline and responsible behaviour. A heightened social awareness prompts its own discipline which is perhaps best described as responsible 'self-directedness'. A society functioning on these lines is potentially mature and productive and can be reached by a broad, perceptive and imaginative education. Once this has been said one must hasten to add that it is immediately obvious that parents and teachers should be united and sympathetically committed to all that such an educational pattern implies.

Education through Art is, however, not altogether a humanist philosophy, in so far as humanism implies the bringing about of a comfortable level of good and satisfactory relations between groups and individuals. This is not enough. It is more closely linked with a belief in the power of goodness. Plato never accredited mere skill as praiseworthy — its value was established in the benefits it conferred on those who practised it, and ultimately on society. Practices which aimed only to impart information and not induce a certain type of character would always be educationally ineffective. Plato says, through Socrates, 'we attach supreme importance to musical education, because rhythm and harmony sink most deeply into the recesses of the soul and take most powerful hold of it, bringing gracefulness in their train and making a man graceful if he be rightly nurtured, but if not, the reverse.' Plato used music and dance to launch his theories and Sir Herbert Read adds the visual arts, not as an extension or an implementation but as a synonymous constituent



of aesthetic experience for 'truth is independent of particulars'.

Having made this plea for creative education at some length may I now say a little about how this is being attempted at the present time in the Art Centres of South Africa. (I will confine my remarks to this type of institution and will not refer to the work done in the schools or Art Schools). There are five Art Centres in South Africa, and all are in the Cape Province. The Frank Joubert Art Centre, in Cape Town, is nearly eighteen years old, and the P. J. Oliver Art Centre in Stellenbosch, the youngest, dates from 1952. Each centre, named after the Administrator of the Cape Province in office at the time of its establishment, is equipped and designed to deal with the creative needs of approximately six hundred children each week, ranging in age from three to eighteen years. They are able to choose from a broad range of activities — painting, modelling, puppetry, lettering and book production, to name but a few. All activity is quite voluntary and no one is forced to attend, so it follows that, for this and other reasons referred to above, behaviour problems are not common. In the course of their development these centres have acquired individual characteristics and have developed along individual lines. This development is governed by the needs of the children they serve, by individual relationships within the educational establishment of each town and by the changing educational policy throughout the province, as these centres lie within the control of the provincial administration.

About five years after the establishment of the Johan Carinus Art Centre in 1949 in Grahamstown, the Education Department devised a compulsory art course for all first and second year high school students. This introduced an element of conscription that took a little time to be assimilated into the general vocational character of the Art Centre. Initially it was feared that the spirit behind the establishment of Art Centres — that of freedom of choice with the resulting enthusiastic industry — might very easily be lost. This 'conscripted' attendance ought to have brought forth greater benefits than it has, and various factors militating

against greater success should perhaps be recorded. In the first place a weekly lesson does not provide sufficient opportunity for any sustained contact with a centre where aesthetic training *per se* is being attempted. Another difficulty is the prevalent obsession with physical prowess that produces a markedly lopsided development. The third is the lack of understanding given to cultural development by some of the heads of schools. Where understanding support has been given, the response and the results have been beyond expectation.

The Frank Joubert Art Centre in Cape Town has not faced the same problem, as its source of recruitment is far in excess of its possible resources and it can never assume responsibility for the teaching of art in all the city high schools, as was done in Grahamstown. In Cape Town the original design has been more faithfully preserved and more time is spent on the three to eleven age-group. This state of affairs is also influenced by the fact that the Cape Town Training College trains art teachers for primary schools, and the Art Centre is used as a practising school. This is a presiding factor in the organisation of art centre activities and is mutually beneficial. The examination work is confined to school-leaving certificate candidates and then only to a relatively small number. The Hugo Nandé and the P. J. Oliver Art Centres in Worcester and Stellenbosch respectively, follow the broad pattern developed in Grahamstown, though each has an individuality given it by the characteristic attitudes of the various members of staff.

The Coloured Art Centre in Cape Town deserves special mention for the remarkable quality of its fabric designing and printing. This centre has a course for the training of art teachers which parallels that done at the Frank Joubert Art Centres.

What is the likely future of these Centres and in what direction can they be expected to develop? Obviously there is an infinite aspect in the art of teaching that attracts those who see it to be an art, and it is probably true to say that there will always be a strong and devoted core of art teachers who will find inexhaustible opportunities for the development of their art within the permissive structure of the art



centres. Progression up this ladder is satisfaction and reward enough; there is also the considerable social value of art centres within communities — in service to the community as a whole. But it does seem important that these centres should relinquish responsibility for art teaching inside the school pattern, the very moment that the schools are ready to take over. (It was never intended that art as a subject — a pivotal point in the general pattern of school activities — should be isolated in a separate institution. As a temporary expedient it has lasted rather long, but its value has lain in the mixing of children of both sexes from all schools in the European group. It has always been a source of regret to me that our work with

coloured children has had to be undertaken separately.) This would not mean the annihilation of the art centre movement. It is very much to be hoped that art centres will revert to their initial purpose, and possibly expand their programmes for aesthetic education to induce more music, dance and drama. They were designed in the first place as centres where children could come voluntarily, for a nominal registration fee, to express their creative energy in whatever medium seemed most appropriate; to explore various materials; and through the expression of experiences to learn, thereby being helped towards becoming useful, self-directed, responsible and mature human beings with a love of beauty that will never leave them.

## Children and their Verse Writing

*Gertrude E. Cooper, Hawksworth C. P. School, Leeds*

CHILDREN work 'through themselves' in play situations, being what they are — the mother, the nurse, the doctor, the builder — in every implication. They work through their hands while making, painting and writing. Children are, to a large extent, dependent upon the materials we provide for play, painting and making; but for writing they work with their own words — a set of symbols — as their material.

Each activity provides a means of self fulfilment; a way of getting to know, alongside their contemporaries, what is going on in the world around them, and what are the natures of the people and things it contains. Creative powers develop in so far as the children meet and deal with the situations that foster them.

All materials are like fuel to an engine, which when set in motion, is changed from gear to gear to suit the various movements and speeds caused by the rise or fall of the road that is being covered. Today, teachers are concerned and interested in all speeds and levels of children's behaviour — the intellectual concentration and emotional excitement of individual and collective pursuits; the signs and degrees of co-operation and interference in the group; in the temporary withdrawal from work;

and in the observation of others at work, and in the varieties and uses of conversation. All are signs that rhythms of intensity and relaxation are being established; and that the whole of children's responses and interests are considered as aspects of reality.

It is impossible to attribute this or that sign of the development of children's personalities to any one aspect of creative work. That the functioning of creative powers gives confidence enabling children to tackle new and more difficult work — such as verse writing, is proved. This is one bit of training that is transferable!

When *Mary* was six she showed great distress if a moment late for school, and became upset at what to us were almost imaginary mistakes. We talked to her mother and we realized that she was keeping *Mary* at a 'baby stage', not allowing her to grow up and be independent. From then until she was ten there were occasional visits from her mother and we took a firm hand, when we were told that, as arithmetic worried her, it must be left. Mother was persuaded to come on to our side and take a hand in helping her. Written English had always been her special interest and verse-writing had a strong appeal. She became confident enough to set up an argument in



self defence with a visitor who suggested the rhymes in her poems were forced! She finally transferred to a grammar school and was the first of her family to do so.

### THE STREAM

It rushes from its mountain bed  
And calls to the sleeping otter — 'Sleepy Head'.  
It rushes along and on it goes  
By the bridge where we dangle our toes.

By the ever drooping willow,  
The rocks serve the stream as a pillow.  
Past the rushes stately and tall  
Past the tall oak and Splash! down the waterfall.

On the banks people play  
They pienie and laugh all the day  
On it goes, a mass of foam  
The stream never has a steady home.

In and out the lovely water lilies the wagtail walk,  
And by the bank the foxes stalk.  
The rabbit comes out of his hole  
He hops away to talk to his friend — the baby foal.

An inquisitive squirrel peeps out its head  
It has just got out from its soft bed  
The dormouse wakes from its sleep in a ball,  
Its nest is in the grasses tall.

### A CALLER

In the still eold night,  
I heard a weary knock.  
Looking down from the window  
I had such a shoek.

For there on the steps  
Was a bold gallant knight,  
His body showed signs  
Of a recent fight.

I hurried downstairs,  
And opened the door  
And oh! how his battledress  
Was ragged and torn.

I gave him some stew  
And a strong herb brew,  
And then he was gone  
And seen no more,  
And I knew it was real  
Because there was blood  
Upon the floor.

*David's* mother met me outside school and said she thought his behaviour at home was violent and headstrong; he was always arguing and determined to have his own way. How was he at school? We had noticed his strength of character and how he was accepted as a leader. Also too, he and another boy had

'dropped' a very gentle boy from their 'gang' and had so bullied and upset him that his mother telephoned me from her place of work. *David* was reasonable and admitted his unkindness and later on asked Peter to rejoin the 'gang'. This was his worst known offence at school! *David* was a great reader and painted striking pictures of knights in battle, ships at sea, football scrums. We had noticed in a play period, he had (at ten years) submitted to the persuasions of Celia (at eleven years) to be dressed up as a french poodle with bits of fur, flannel and an attached rope tail. He followed on a lead, in and out of other children at play activities, for a long time. His face was a study of startled bewilderment. Then he turned to his pals and built a garrison with bricks, benches and sacks. He, later in his play, became a C.I.D. Inspector, and gave written reports of crimes to a Newspaper. His poems are all displays of gallantry and the effects of power.

### THE VIKINGS

Long ago the Vikings eame,  
To steal the land and hunt the game,  
They killed the men and took the gold,  
And burnt a lot, so I've been told.

They were a eruel breed of men  
I hope they never eome again,  
They eame from Denmark over the sea  
The English people had to flee.

### THE FOX

Through the thicket down the hill,  
On to the road and past the mill,  
The Fox goes on his midnight rounds  
He 's off to the farm to prow! round the grounds.

Out comes the Farmer with his gun  
Now see how the fox will run,  
The Farmer takes careful aim,  
The Fox will never prow! again.

### THE TERROR OF THE THAMES

As five old Fishermen were standing  
On London Bridge one foggy night,  
There came a horrid shrieking ery  
The Terror of the Thames — a pike.

The five old Fishermen cast their lines,  
'There goes the pike' the shouts did ring  
Who knows what evil thoughts  
This foggy night will bring.

*Marjorie* came to us from a country school, where she had not, in the Junior School, used



clay or experienced any freedom in choosing materials. Her written English and paintings were stiff, dull and unimaginative. Gradually she became easier with paint and we watched her spend hours of industry making a shop. She had a large cardboard box and had the top floor for dresses and hats. She made at school and at home a dozen or so of day and evening dresses all fixed on little coat hangers to hang from bars; hats of coloured felt, pairs of nylons with shoes of matching sizes. On the bottom floor there were cupboard drawers containing skeins of coloured knitting wool, rolls of silk and cotton materials. All were in correct proportion, and some months later when she left us to go to a grammar school, we showed such sorrow at parting with this amazing work that on the day of leaving she gave her teacher a shop, very similar but quite a bit different, which she had made at home in secret. She gave me several sets of nylons (some two inches long) and shoes to match. At about this time she wrote her first interesting poem 'The Crow'. Then she really belonged to us and knew what we were all about. In the Summer term, her play was a gypsy encampment in the courtyard, she brought her own tent and fishing pond. She and a set of girls continued to develop 'the gypsy life' for some weeks.

#### THE CROW

The crow is a big black mass of feathers,  
 Screeching over the mountain heathers,  
 Over the fields and over the mountains,  
 Over the streams and over the fountains.  
 The crow flies by  
 So high in the sky  
 It swoops down on the farmers seeds  
 Where the farmer has pulled up his weeds.

The farmer puts a scarecrow there  
 Then fires his gun in the air.  
 The crow falls helplessly to the ground  
 The farmer's cat is lurking around.  
 He waits until the sun sets  
 Then a tasty meal he gets.

*Sheila* was underweight and had been sent by the School Medical Officer to a Residential School for two terms. Here, at school, she said she had been with younger children, but proudly announced on her return that she had learned to 'real write'. She made very good progress in English and the following year she

was promoted into the top class. There she was delighted to write poetry and she read all the poetry books we possessed. She brought to me pages of verses she had written at home. Her success here, together with her return to health gave her new life. *Sheila* gave me at Christmas a match box she had covered with grey and red paper, the inside lined with a long piece of chain knitting on which nested a small child's ring with one stone missing. The box fitted neatly into a patterned silk bag with long hand-chain-stitch handles.

*Sheila* at play was a nurse, a dentist or a doctor, always attending to those in need.

#### NIGHT WITCHES

Over the fields and over the stream  
 The night witches scream,  
 On their dark black brooms they fly  
 Oh, so high in the moonlit sky.

Dark was the journey they had to go,  
 Over the sea to the land of snow,  
 To Greenland they go and the Eskimos there  
 Take turns to look for the witch's lair.

But no-one even yet has found  
 The witch's lair which is underground.  
 And so to us and even yet —  
 It still remains a se-er-et.

Quietly, quietly now they go,  
 Quietly, quietly from the land of snow,  
 Back to England now they roam  
 Back to England and back home.

Now in England now they are,  
 Finished their wanderings near and far,  
 Off with their black cloaks now they take  
 And ordinary people themselves they make.

*Margaret* was at six, quiet and reserved; one of those little girls who responded with a sweet smile but remained an enigma. In the Junior classes her models in clay were striking — dogs, horses, cats; then she came to do just the heads of these animals and she knew just what to emphasize to make the types recognizable. Later she became fascinated with words. We bought a tape recorder and on two occasions recorded the children's voices before they changed schools. *Margaret* asked me if she could read her poems away from the class. This wasn't possible but we managed to compromise. We gathered she hadn't got rid of all her shyness but as this was an extraordinary school circumstance her behaviour was quite



understandable — but it reminded us of all sorts of ways shyness had revealed itself in the past.

### NATURE

Ladybird, spider, beetle and worm  
Birds sweetly sing and the snails squirm,  
Robin, thrush, blackbird and stork,  
Horses, cows and pigs that are made into pork.

Animals and insects galore,  
Centipedes and grasshoppers made by the score  
Rabbit, hare, mongoose and baboon  
And the little cricket makes such a lovely tune.

Frog, toad, newt and lizard,  
We must think of the animals out in the blizzard.  
Lion, tiger, leopard and cheetah,  
And we must not forget the poor ant-eater.

### ANIMALS

Cats and dogs, rabbits and hares,  
Squirrels, cows and polar bears.

Horses and bulls, zebras and donkeys,  
Lions, tigers, leopards and monkeys.

Baboons and apes, bushbabies and panthers,  
Welsh corgi, Alsatian, they are known all over the  
nation.

### TREES

Oak trees, Ash trees, Elm and Beech,  
They are such big trees all out of reach.  
Hawthorn and Hazel, Chestnut and Birch  
And on the branches birds perch.

Boys climb the big trees, but girls climb the small  
But most of the trees are strong and tall.  
Sycamore and Apple, Catkin and Ivy,  
They are all bright and lively.

*John's* father had gone to another town to work. *John*, and later the staff, knew he wasn't coming back. There followed a whole lot of trouble which we knew he had to face. At school he was awkward in small ways. He

slanted his italic handwriting backwards; came to school just a few minutes behind the others. He put a brave face on life. His output decreased, but all his work was vigorous though a little self conscious. His play was aggressive, he would lead soldiers into battle; and with the 'detective group' he would be the 'cop' to bring in the criminal.

### COLONEL BRAGG

In darkest Africa there he goes,  
Hunting game on his toes,  
He told me how he killed a lion  
With a small piece of iron.  
He told me how he killed a bear  
With a little wooden chair.  
He reminded me about a snake  
He once killed with a garden rake.  
He saw a deer and came face to face,  
He ran like a sprinter in a race!

### THE COOK

There is a cook  
In the King's kitchen  
Who samples the food before it's done,  
And wakes up next morning with a pain in her tum.

The doctor came and shook his head  
"It's not poison or murder," he said.  
"Your cook is greedy of that I've no doubt,  
When she's well, kick her out!"

We look upon verse-writing as an extension of the creative work of the school. The children are as natural and spontaneous as they are during play, art and handwork sessions. They give most of themselves to the one which suits them best. Confidence and a vitality of response spread to all their work. Individuals, developing all so differently, learn the value and strength of a group. Aggression becomes out of step with this kind of progress.

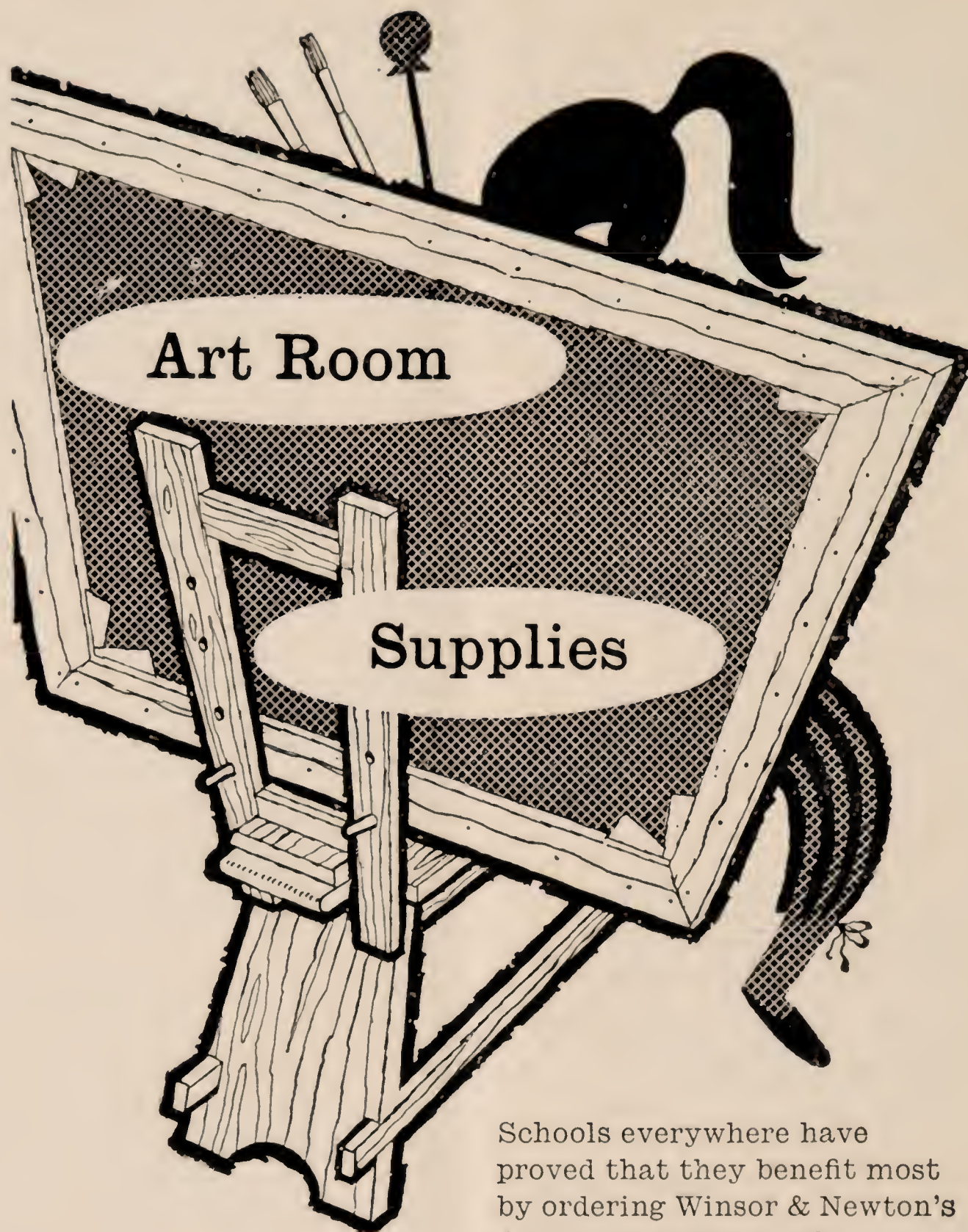
## 'Not into the Child but From the Child'

*P. G. Pearce*

THIS IS A BRIEF account of a modest experiment in painting with nine year old children; a third year mixed group in a school situated in a working class area in South-West London. Their range of I. Q.'s based on the Sleight Non-verbal Test was sixty nine to a hundred and thirty seven. The

school surroundings were dreary in the extreme, lacking colour and shut in by roof-tops, factory chimneys and over-towering buildings. Within the school we were fortunate enough to have a well-equipped art room, in which dry powder colour was used and the children provided with a choice of three sizes of brushes,





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as well as a choice of paper size. During the painting periods the children were free to move around, to chat with one another, to discuss their paintings, to see what others were doing. Movement was orderly and purposeful, conversation quiet and enjoyable, and the atmosphere generally friendly, sympathetic and co-operative. These conditions are normally present when children are actively interested. The first subjects painted by this class (prior to the experiment which lasted from September 1958 to May 1959) were dictated by me, with suitable stimulation of the children's imagination, by drawing on their experiences, memory and mind pictures, by discussing movement, colour, background, design etc.; not imposing my ideas but drawing theirs from them.

The results were disappointing, lacking in imagination and detail; the technique was below average, the original clarity and intention being lost in execution, and the majority of the paintings had an overall 'muddiness'.

I decided to experiment for two terms by allowing the children a free choice in all their painting and drawing. I had no clear picture of what would ensue, realising that 'free' expression is not necessarily 'artistic' expression. As Dr. Montessori states, 'Free drawings are only possible when we have free children.' In effect, she says that the ethical must precede the aesthetic, and then the child may safely be left to express himself freely.

My first main avenue of experiment therefore, was to allow the children a free choice of subject, keeping a record of each completed painting to enable an analysis to be made of subjects which children paint when given freedom to do so.

Secondly, I provided the children with plain exercise books in which they were free to draw and colour with crayons whenever they had time. Again the subjects drawn and coloured were to be analysed and a comparison made with the analysis of paintings above.

Later in the experiment, I intended to display prints of selected famous paintings and to get the children to arrange them in order of preference. It was hoped that some pattern would emerge which would indicate just what child-

ren of this age like in paintings and to see if this bore any relationship to the analyses of the experiment.

### FREE CHOICE PAINTING

The painting lessons, one hour per week, continued for many weeks without one child being 'stumped' for a subject. Quite early in the experiment I decided not to move among the children during a painting session, offering help and guidance. Rather the reverse; I proposed to sit back and observe the children at work in order that my influence should be reduced to a minimum. I wanted to see if for a period of two terms the children could be left without guidance, help or restraint. My role, in the words of another, was to be that of a 'psychic midwife'.

A summary of the subjects painted is given here:

*GIRLS*: Patterns— 90; Ladies — 52; Houses and Domestic — 44; Landscapes — 13; Animals, Birds, Fish — 13; Portraits 12; Weddings — 12. (Some 36 other subjects were painted but all less than ten times.)

*BOYS*: Ships — 51; Aeroplanes — 40; Patterns 31; Houses and Domestic — 20; Cars — 17; Sport — 16; Landscapes — 13.

(Here some fifty other subjects were depicted but again all less than ten times.)

Several interesting observations emerge from this summary. Firstly, out of the total number of recorded paintings, approximately 20 % were patterns. This is a very significant fact to me as not once did I suggest or mention patterns to the children. Evelyn Gibbs in her book, *The Teaching of Art in Schools* (1934) says, 'Almost every child has an instinct for pattern-making.' I found that most of my children felt and satisfied a need for pattern-making at some stage of the experiment. It is worth noting that the girls painted three times as many patterns as the boys. This is, I believe, a well-attested finding at Primary School level.

Secondly, after patterns, the most popular subjects with girls were 'Ladies' and themes connected with 'Home'. This may simply reveal what they are interested in at this stage or it may be connected with their essential 'growing up' process. Thirdly, boys and girls are still in-



interested in ships and both boys and girls paint landscapes fairly freely. Other points are the girls' interest in 'Weddings' and the absence of any marked preference for 'Trains' among the boys, whereas 'Cars' and 'Sport' are scored fairly heavily. 'War' also was a casualty, for there were only ten war pictures out of a total of two hundred and eighty paintings by boys.

At this point I will deal with the place of patterns in my experiment. I have already stated that I refrained purposely from mentioning pattern-making as an alternative to painting a picture. My purpose was to see whether the children would spontaneously desire to create patterns, to observe the period of time before such patterns emerged and to note any progress in the art of pattern-making. Cézanne once said, 'Genius finds its own methods' and I wanted to see if the children, as their creative urge strengthened and their ideas developed, would grow instinctively in their feeling for pattern and their sense of colour.

The results were most rewarding. Things moved slowly to begin with. In the first term only twenty three patterns appeared out of a total of some three hundred paintings. During this period, pictures and, particularly, their backgrounds were lacking in rhythm, balance and proportion, with little harmonious arrangement of shape and colour, — things which constitute the bases of good design.

In the second term the incidence of patterns increased; there were one hundred compared with the previous total of twenty-three. During the latter period, the concept of picture-making as a more subtle form of pattern-making developed; pattern crept into the background.

#### EXERCISE BOOKS

The second part of the experiment concerned the free use of the exercise books for drawing and colouring. Children in my school often indicate that they have not any paper available at home for drawing and their delight on receiving the exercise books was obvious. Furthermore, so many children had difficulty in transferring their ideas to paper. One is frequently asked 'How do you draw a . . .?' or more often, 'Will you draw me a . . .?' It seemed to me, therefore,

reasonable to give the children ample opportunity for free drawing; after all, we give them mechanical practice and tables drill, chanting and regular practice in spoken and written expression, and so on. In fact, much time is spent in other subjects, in diligent practice to obtain a desired mastery. I decided therefore, that my children should have every opportunity possible to scribble, scrawl and sketch.

What effect, then, did the books have on this particular group? In two terms, 32 children completed 1,700 pictures and patterns. Collectively the girls did just about twice the amount completed by the boys. The variation in frequency of use is indicated by the fact that one girl completed 190 pages (that is one page per day for two terms), in contrast with a boy who used only 13 pages (that is one page each fortnight).

An analysis of the subject matter of the pages gives the following picture:

*GIRLS:* Patterns — 377; Ladies — 168; Other human figures — 177; Houses and domestic — 74; Animals, Fishes, Birds — 73; Country and Garden — 48; School activities — 30; Christmas theme — 25; Boats — 10.

Among thirty other subjects were: — aeroplanes, aquarium, clocks, circus, camping, Indians, maps, music, prison, stage-coach, television shows, under-water, weddings, windmills.

This analysis shows marked agreement with that for the paintings.

*BOYS:* Patterns — 105; Human Beings — 71; Ships — 60; School Activities — 42; War — 32; Aeroplanes — 31; Animals — 24; Cars — 23; Football — 18; Houses and Domestic — 17; Trains — 17; Rockets — 8.



**FOR MODELLING AND  
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Among twenty other subjects were: — diver, fire-station, fishing, flags, frogman; garage, log cabin, lovers, robot, tents, weapons. Again there is marked agreement with the paintings. In both the girls' and boys' books there was a marked increase in the number of human beings drawn.

The following interesting points emerged from this part of the experiment:

1. The drawings covered a greater number of subjects than the paintings, possibly because
  - (a) The exercise book was always available; the children could express their feelings or record their experiences at the time.
  - (b) The pages of the exercise book were smaller than the painting paper;
  - (c) In the exercise books an appropriate background was not essential.
  - (d) One reason given was 'It is easier to draw than to paint'.
  - (e) Others could see (and possibly comment on) what was painted but could not observe work done in the exercise book.
2. The girls did approximately twice the amount completed by the boys.
3. About twenty-five percent of the children said they had painted pictures, the theme of which they first produced in the exercise books. Fifty per cent. of the class thought the use of the exercise book had definitely helped them in their painting as time went on. I am sure that the use of these books made a considerable contribution to the general overall improvement in the paintings.
4. In reply to questioning, only eight children said they *always* used the exercise book when free to do so. The remainder retained a reasonable balance with other 'free choice' activities.

#### LOOKING AT PRINTS

The third and last part of the experiment was that of allowing groups of children to observe and put in order of preference, prints of famous paintings.

The first set of prints included Vermeer, Rubens, Drouais, Manet, Constable, Monet, Van Gogh, Chagall, Picasso, Hilder, Churchill, Klee, Corinth, Braque, etc.

The second set of prints included *The Death of*

*Chatterton* — Wallis: *Women with Mangoes* — Gauguin: *Red Ballet Skirts* — Degas: *Order of Release* — Millais: *The Scanty Meal* — Herring: *Flatford Mill* — Constable: and others by de Hooch, Derain, Dufy, Seurat, Van Gogh and Chagall.

These were chosen more or less at random showing a fairly wide range of subject and technique and it was hoped they would arouse feelings of quite intense liking and dislike.

The children were asked individually to arrange the prints in order of preference. It was hoped that some pattern would emerge; for example, wholesale acceptance or rejection of a particular print; or a print which aroused neither liking nor dislike. The children were also asked to say why they liked and disliked particular prints.

A summary of the results revealed four categories, namely:

- (a) prints accepted by the majority
  - (b) prints rejected by the majority
  - (c) prints accepted and rejected equally
  - (d) prints which aroused no violent reaction.
- An analysis of the reasons given by the children suggests that if a picture is to appeal to children:
- (a) it must possess good design
  - (b) it may tell a story
  - (c) it may appeal to experiences the child likes
  - (d) it may give the child a 'feeling' or 'move' him within.

Reasons given for rejecting a picture included

- (a) it is not life-like
- (b) it is not very clear
- (c) it is too crowded
- (d) it does not tell a story
- (e) it is dull
- (f) it corresponds to experiences I do not like
- (g) it arouses feelings of antipathy

My limited results would appear to be in agreement with Peel when he says 'Children generally prefer naturalistic pictures, full of incident and detail.'

#### SUMMARY

1. Most children of eight to ten years are quite happy with a free choice over a long period.



2. At this age painting is primarily a language rather than a means of creating beauty.
3. Subjects may be suggested and discussed, but the subject must be of interest to the child and, always, those who wish must be free to express themselves in their own way.
4. Suggested subjects should allow for the difference in interests where mixed classes are concerned.
5. It would appear doubtful that pattern-making should form a separate exercise in any scheme of painting work for children of this age. Cizek did not tackle design as a separate subject.
6. Left to themselves, children have little desire to paint topics from other subjects on the curriculum or scenes from everyday life. A century ago Spencer wrote, "Two things are noticeable in a child's art: his love of colour and recording things that are part of *his* life." How slow we are to learn!
7. Children produce more paintings under a 'free choice' scheme.
8. Cizek's dictum was: 'Let the child grow, develop and mature'. But this places a heavy burden on the teacher. He must learn to distinguish and anticipate the real needs of the child. As Read writes, 'He must create a sympathetic atmosphere of spontaneity and of happy childish industry.'
9. Under the system that my children worked, observers noted their improved social relations, their obvious enjoyment and a developing aesthetic sense. I feel that the experiment afforded the children the opportunity to reflect their thoughts and behaviour. It may have been of therapeutic value.
10. Finally, nothing but good can come from allowing children to look at, appraise, accept and reject prints of great paintings. Guidance in appreciation is possibly desirable at some stage, if only to suggest that there are values other than naturalism and mere representation.

## Creative Activity with Infants

Anne Pratt

**I**NTEREST is that sunny corner of the mind where ideas waken.' How to interest? What will interest? Each term brings its changes and what has been a stimulus one term, will the next prove to be a tranquiliser. You cannot formulate the essence of creativity.

I asked *Pat* aged seven, to write about a photograph which had been taken of herself and friends, while they were improvising movement around a hoop. This is what *Pat* wrote:

'This is a dance where you imagine something is in the hoop. We imagined it could be a hole, and down it there was a poodle and it only had a little ledge to balance on and it was frightened, and we were trying to rescue it but it was very hard, because the hole was deep. We got some rope and "tide" it on a tree and one of us climbed down and rescued it, and we went home and the next time it fell down we took it home and kept it and called her Susan and she was happy and later on she had pups.'

Two years later a child of the same age looked at the photograph and seeing the sad faces

looking down at the hoop said 'Oh! Hula Hula Hoop, can't they do it?'

The children are provided with and encouraged to bring to school, waste and natural materials with which they can improvise and experiment. Every term brings its own discoveries of exciting uses which can be made of newspaper, stones, bark, leaves, twigs, shells, material, wire and left over plaster from decorating the house. The children bring these treasures to school, confident that with their friends they can use these materials to carry out their own ideas of creative activity. The children work together, discussing what they are doing, observing, thinking, imagining and developing ideas which have stirred from a common interest.

Some old shirts and a feather arrived one morning, and *Valerie*, aged seven, tied the feather with a piece of string and fastened it round her head. 'I am Pale Face' she said. Her



friend Paul painted one of the shirts and decorated it with paper fringe. Soon others had joined in and made themselves all the clothing and properties necessary to 'go to war' including dozens of newspaper arrows (red tipped). They planned a play together and *Julie* wrote it down. Here it is as it was written.

'3 people go out in the jungle hunting we see a nature camp and the unfriendly chief ties us to a totem pole, but one escapes and goes for help and an indian friend lives near by in a straw hut, The indian friend gets his tribe and rushes to the camp. But one of the sisters gives a warning to the chief and all the tribe get killed except the chief and there is a river nearby and they send a message End of Part One. in a bottle to the chief and they put it on the river and it floated along untill it came to the chief and when the chief saw it he picked it up and read the message it said we shall be burnt to the stake in ten minutes, please hurry so he got his canoe out and came to the camp. End of Part Two. And just in time he came forward to the Chief he said "What do you want whiteman" he said I want the children and will give you three of my medals for them. The chief said he would so he gave them to him and they smoked the pipe of peace and they had a wonderful feast of tiger pie.'

The children can start work as soon as they arrive. There are some, however, who are not ready — responsibilities of the home are still with them. *James* who has just arrived, having first helped to 'get the baby up' and prepare breakfast for an invalid mother, is quite happy over in the corner of the classroom being put into the 'hospital' and waited on by adoring nurses. Very soon, his needs satisfied, his puckish sense of humour will be released and he will join in a game of soldiers-who-take-the-wrong-messages-and-have-to-be-put-in-gaol-but-they-keep-escaping.

In the hurry and turmoil of the modern world children have a need for time — to dream — to think — and to appreciate the life around them. *Angela*, an intelligent child, had more responsibility in the home than most children, and little time for dreaming. When children want to write something and are not quite clear in their minds what it is they wish to say, they are told to 'find a nice quiet place where you can think for a little while'. Leaning against the school gate *Angela* gazed along the plane lined pathway, which leads up to our school. It had been raining and puddles were forming in the tyre worn road. She returned to the

classroom knowing exactly what she had to say. She took some paper and wrote the following:

'Listen to the wind that whistles by  
No-one, — not you — can see it  
It rushes through the trees  
And makes them rustle.  
No-one can see the wind  
It rushes past flowers and makes them sway  
But they do not care  
Into the pond it goes  
And makes the water ripple.'

Still with something left to say, on another piece of paper she wrote: —

'Thank you God for the birds that sing a happy song, singing at dawn waking me up. Thank you for the flowers that smell so nice that fill the garden with colour. Keep them bright and shiny and keep them free from weeds. Thank you God for keeping me safe and happy on a rainy day.'

Not all the children have this facility for writing, and *Martin* aged just seven was one of these. He was very small and in consequence was in danger of becoming a toy to the other children in his class. His size prevented him from doing some of the more adventurous things which his friends, being some nine inches taller could manage with ease. One day, however, he got a carton in which paper towels are delivered, and having decorated it with paint, he cut a slot in it and a hole at the side and wrote 'ld' on the front. He then explained that it was a brain machine: 'You put a penny in and ask me a question and I give you a chew.' (A 'chew' in this case was a plaster sweet from the shop, normally a sweet obtained from the slot machine in the High Road.) His large friend could not get into the box so *Martin* was reigning supreme; the pennies were pouring into the machine and the chews were coming out seven faster from a hole in the side. *Martin* was blissfully happy. He was in charge at last. Then a crowd gathered and someone asked, 'What is seven and seven?' There was silence in the box and one could almost see it quivering as inside sat *Martin* bristling with suppressed fury at his inability to answer the question. 'Penny back' came the chorus. 'Well give me back my chews' said *Martin*, and emerged red faced from the box. The next day he came in and said 'I know that sum now' and indeed, he did; he was determined not be caught again.



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Among the materials used for creative activity, the value of clay cannot be stressed too strongly. It can be thumped and squeezed, stretched and compressed, rolled, cut up in pieces and shredded and then hammered together again. As I watch the children at work around the clay tray (a sturdy zinc sand tray on a wooden stand), I wonder why clay is sometimes referred to as handwork. Never did any material require more discipline. Michael Angelo said of this 'the hand that moves obedient to the mind.'

*David* was often aggressive and destructive; he had many reasons for being so. One day he was asked if he would help to prepare the clay. This meant banging the clay, which had been mixed from powder, with a mallet until it was smooth and workable. He enjoyed this and later asked if he could stay away from Assembly to finish. When I returned he was staring at his hands and between them was a striking model of an eagle. It had a wing span of twelve inches. *David* seemed dazed, and he looked up and said 'It just came'. After that he made other birds with paper pulp and one day used a lot of shavings and glue to make another. At Christmas time he made a very large bird from paper pulp and embellished it with metal foil and feathers he had cut from a shuttlecock. He showed children how to cut paper into long lines of people holding hands, and together they decorated the corridor outside the classroom. He developed an interest in reading and frequently asked for books in which he could learn about nature. He then organised with two other boys, a nature table which stretched half-

way across the room.

We collected half a dozen old clocks and by tinkering with the inside *David* succeeded in making one of them ring. It rang during a quiet period and at the look of alarm on his face the children laughed. I thought he would be angry but he grinned and we all laughed together.

He began to spend long periods at work writing stories. These were mostly concerned with nature and 'mechanical machines'. His first stories show his early frustrations:

'One day an eagle was flying to find a forest, to find another great tree so he can peck a hole in the tree to make a nest for his baby birds. One day when the baby birds had grown the mother bird took them out to test their wings. When she came back one of the birds had hurt its wings. The mother bird did her best to make the little bird better. When she found that she could not make the poor bird better she was very sad. She thought a minute. She spoke in bird language to herself. This is what she said. "I remember some other birds and they hurt their wings and they went to a bird shop." So she said to herself I think I will try that. So she took the baby bird on her back. Then she flew to find the place where the shop was, but the shop was being knocked down tomorrow. Today was Monday. It was a long time before she got there. The bird had died.'

*David* in creating something from the spark of his own idea had in doing so given something of himself and the resulting satisfaction gave him confidence to wrestle with his other problems.

Every day is free for me to plan as I will, and I arrange it to suit the needs of the children. They are free to experiment, to find adventure and to meet challenges. The value of what they do is not in the finished product, but in the process which they go through while struggling to achieve their aim. We should not be concerned about where they are supposed to be next year, but only about where they were yesterday and how they will use to-day. It is necessary to recognise the inspired moment when a child wishes to express his imagination in more tangible form. In a permissive atmosphere the moment can be caught by the challenge of materials and, if wanted, by the friendly help of contemporaries and adults which should be easily accessible.



# Mathematics Teaching in the U.S.S.R.\*

J. B. Biggs,

Research Officer, National Foundation for Educational Research, London

Pchellko, A. C. & Pollak, G. *Arithmetic* Books I–IV, Ministry of Education, Moscow, 1958.  
Shevchenko, I. N. *Arithmetic* Book V & VI, Ministry of Education, Moscow, 1958.  
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Novossellov, S. I. *Trigonometry* Books IX & X, Ministry of Education, Moscow, 1958.

IT IS ALWAYS interesting and instructive to see how other countries tackle problems similar to those which face us: especially is this true when the other country, a rival at that, might appear to be having more success at doing so than we are ourselves. Some of us, that is, may have a sneaking suspicion that the recent demonstrations of Russian superiority in at least one branch of applied technology are not entirely due to the purely administrative or political device of diverting into prescribed channels far more material and intellectual resources than we ourselves are able to afford; that perhaps specifically educational factors have played a not unimportant part. Undoubtedly, their emphasis upon different priorities helped a great deal – but while perusing the above books, I did occasionally ask myself the question ‘Is *this* how they did it?’

Before discussing the books themselves it is first necessary to say just a brief word about the organisation of the Russian school system. It is, however, virtually impossible to generalise in view of the wide variety of cultures and nationalities in the Soviet Union; what follows is primarily a discussion of the situation in White Russia, although as the various Five Year Plans take effect, it becomes increasingly true of the outer provinces. Between the ages of three and seven years, kindergarten classes are provided although these are not obligatory. Compulsory schooling begins at the age of seven and continues through four primary grades with secondary transfer at the age of eleven. Those children who manifest an ‘in-

terest’ in their work or who apply themselves diligently to their work (according to the Russian philosophy they may not be innately more capable than their ‘less-interested’ colleagues) complete the full secondary course from Grades V–X (11–17 years), while those of lesser scholastic enthusiasm may only reach Grade VII. Promotion to the next grade depends upon the successful completion of the present one, so in fact there must be a fairly substantial degree of selection for entry into the higher grades. The actual percentage of those successfully completing Grade X would vary widely from school to school, and more especially from province to province, but for reasons considered later, there is evidence that this figure is probably much higher than the corresponding one for those completing the English Sixth. The present series of arithmetic books covers the primary and early secondary grades and would be studied by the great majority of children. The algebra books cover Grades VI–X, gradually replacing the arithmetic series, and the trigonometry and geometry books Grades IX and X. As a point of interest, approximately seven hours per week are devoted to arithmetic and six hours to mathematics from Grade VII.

The general lay-out of the books does not impress; the quality of paper and bindings is very like British wartime austerity standards. Each book bears the imprimatur of official approval from the Ministry of Paedological Publications. A copy of each is issued to every child in the Soviet Union, being translated into local dialects and languages where necessary. From Book III onwards, most of the answers to problems are supplied in the back of each book. There is some coloured Victorian-type illustrat-

\* The author is indebted to Mr. D. W. Bell, National Foundation for Educational Research, and to Dr. G. Ortat, Ministry of Education, Israel, for their kind assistance in translating the material on which this article is based.



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ion in the early part of Arithmetic Book I — highly naturalistic with a dull matt finish. After covering basic background work (larger-smaller relations, counting and notation up to 10), Book I, with a curt, enough-of-this-love-talk gesture, abandons even this dull colour scheme and from No. 1 to No. 892 gets down to the very serious business of arithmetic, with very little respite by means of pictures or diagrams. The later books follow this stern example. We might remember, however, that where the child is given, as he is in Russia, considerable official and parental encouragement to concentrate upon mathematics as a basic technological subject, there is not perhaps the need which we feel to sugar the mathematical pill: our tacit assumption that the child, unless a very intelligent male, will find mathematics dull and uninteresting, necessitates the use of bunnies and large amounts of brightly coloured illustrations to 'enliven' his textbooks. Furthermore, this social motivation in the Soviet Union is felt by both sexes and hence their mathematical potential must be almost twice as great as it is in most other Western countries where it is still, consciously or subconsciously, felt to be 'unladylike' for one of the fairer sex to read nuclear physics or even engineering. This is not to say, of course, that there are not other, more attractive, compensations resulting from our own attitude.

Now for a quick look at the contents. These are themselves perhaps not so very different from any corresponding British series — what do differ are the approach to the subject and the emphasis on certain sections of the syllabus. The general approach throughout is strictly logical — the tendency is to take a particular process and carry it through to the bitter end before carrying on to the next step. This is particularly noticeable in the early stages where, for example, all the numbers up to ten are treated in every possible combination — only then does the child proceed to the numbers up to twenty. Typical also is the strict distinction maintained between the price of an article (i.e. cost per unit) and the actual cost (i.e. what the buyer pays). By the end of Book I, the application of the four rules to whole tens from twenty to a hundred (not to tens and units) has been



covered. What appears to be a high degree of reading ability is presupposed. Altogether, as the child's first formal arithmetic book, it strikes one as being rather formidable with its closely written and largely unillustrated 143 pages (892 examples) and the vast amount of mechanical work. Several points, however, should be borne in mind. Firstly, although this is their first book, the children are getting on for eight years of age and presumably are already familiar with number notation and, either at home or in kindergarten, have had pre-number games and experiences. The coloured first section of Book I would thus be revision.

Secondly, since the Russians have a decimal system for all weights and measures (except time, and this is introduced much later than is the practice in English schools), Russian children do not have so many opportunities for practising mechanical computation as do ours and so more time is allowed for purely formal sums. A further point is that each child is supplied with an abacus, simpler than, but similar in type to, that which he will use later as a costing clerk, architect or what have you. Thus, for example, Question No. 1067 (Book III) which consists of eight sums of the type:  $276,012 \div 396 - 451,418 \div 781$ , is not nearly so formidable as it looks and can be computed in a matter of seconds. The mechanical work is thus not so much for its own sake, but as a means of training the child in the rapid use of the abacus. There is a lesson for us here — why do we insist upon so much mechanical work when we know very well that the child will never make extensive use of the skill? Might it not be more to the point to train him in the use of ready reckoners, slide rules and adding machines?

Interspersed between these mechanical sums are to be found problems which require a fair amount of genuine understanding — at the end of Book I, for instance, occurs this: 'Make up a question in which 8 will be multiplied by 2.' In order to dispel any illusions on the wording of problems, perhaps it should be stated here that in this series of books wording is seldom, if ever, of a political or tendentious nature; further, when such names as Descartes, Pascal

and so forth occur in the later mathematics books, they *are* accredited with their respective nationalities!

By the end of Book IV, the four rules, fractions, time and length have been covered. With Book V, at the commencing of secondary school, there is an interesting and significant change in the nature of the teaching. This book outlines a full treatment of the history and use of number, followed by a comprehensive treatment of the nature of addition, subtraction, multiplication and division. All subsequent work is then presented in this meaningful manner, with full explanations and illustrations for each process. This is a case where the grim logicity and system-building briefly alluded to earlier might well pay dividends. The associative law, for example, which we generally take for granted as being a self-evident axiom, is expounded in meticulous detail, firstly in the particular form:

$$5 + 4 + 8 = (5 + 4) + 8 = 5 + (4 + 8) = 17$$

and then, significantly, although algebra is not introduced as such until a year later, in the general form:

$$a + b + c = (a + b) + c = a + (b + c).$$

Later in the same book, the use of  $x$  as a generalised number for an as yet unknown quantity is explained, and small equations and problems using this principle are given — still under the name of arithmetic. It is clear that the use of such devices is preparing the children for algebra proper, and when it does come, its introduction is by no means the unpleasant shock which we know it can be in so many cases.

The two algebra books (Grades VI—X) do not appear to differ very much from their English counterparts: the same could be said for the trigonometry and geometry books (Grades IX—X only). There are, however, one or two points which are worth mentioning. Analytical or cartesian geometry is treated in its rightful place, as an illustration of the behaviour of certain types of algebraic equation, and not as a distinct and esoteric branch of geometry. More important is the fact that the





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content of the books reaches up to what would probably be Inter B.Sc. standard: the last algebra book treats in a commendably explanatory, yet by no means shallow, manner such topics as Imaginary and Complex Number and the Binomial Theorem. What gives us pause is the realisation that the students — officially — are not mathematics specialists in the Sixth Form or in their first year at university, but 'interested' seventeen-year-olds in an unstreamed comprehensive. Obviously, there has been a good deal of selection of a kind going on — but there is an element of continuity running through the series (evident from the last arithmetic book at Grade V, through to Grade X) which presupposes a far wider audience than would be the case in this country. There is other evidence to suggest that this is indeed the case — C. P. Snow in his last Rede Lecture pointed out that, per head of population, there are four times as many applied scientists in Russia as in Great Britain, and more than twice as many as in America. If a sizable proportion of children are in fact completing this course, then these figures do not surprise me.

It is not that there is anything *radically* different about the course. Undoubtedly, there are schools in this country which are doing work to a higher standard than the Russian one, and more thoroughly. Where the Russians score, however, is that by having a centralised control over all aspects of school work, they can ensure that not only will given topics be taught in the schools (a similar result is achieved here with the external examination system) but also that they will be treated in a certain way (which in this country is the prerogative of the individual headteacher to decide). Where the state system is a poor one, the results for the country concerned can be catastrophic: where it is good, the results, considered *only* in terms of scholastic efficiency, may well be consistently good. What is so impressive about the Russian mathematics scheme is the stress upon meaningful teaching — albeit in a grim, humourless and almost maddeningly pedantic way — and this stress is reflected in every school in the country. Humourless or not, there appears to be little doubt that the



Russian emphasis upon understanding the basic fundamentals of mathematics is working and although we may disagree about the manner in which this is achieved, particularly in the matter of centralised control, we could profitably take note of some of its implications.

As has been said before there is a tendency in this country to neglect the average and below average child in favour of the bright (particularly is this so in mathematics), the argument being that the realms of higher mathematics are beyond all except the brightest. And well

they might be, when it is so often left to the child to work out for himself the basic principles of the subject — a task of which only the brightest are capable. Recent work in this country and in the U.S.A., however, has shown that this argument is wrong: a conceptually based approach, particularly when motivation is high, can greatly increase the number of mathematically fluent students. The Russians have found this out — and I believe that this does go a long way towards explaining their newly found technological prowess.

## News and Notes

### Tasmania

**T**HIS PERIOD has been an active and profitable time for the three groups, Launceston, North West and Hobart, which comprise the Tasmanian Section of the New Education Fellowship.

During this period two section meetings have been held, one in Launceston last November, and one at Campbell Town on April 18th.

At the Annual Meeting in November, the executive control of the section passed from Launceston Group to Hobart. Opportunity was taken to express appreciation of the able and enthusiastic work of Miss Bertha Layh, who had been indefatigable in her work as Section Secretary for the past two years.

At the Meeting, Mr. R. F. Scott, Headmaster of Elizabeth St. Secondary School became State Section President, Mrs. N. L. Collis, Secretary, and Mr. M. Yaxley, Treasurer.

During 1958 the Hobart group centred its discussions around the theme 'an evaluation of post-primary education — its successes and failures at home and abroad.' Among the many speakers who contributed to this theme were Professor Murray Todd, Messrs. T. Doe, P. Hughes, Peyrondet and Mrs. C. Wilmot representing various Faculties and Departments of the University of Tasmania, Mr. R. McCulloch, the Chief Psychologist of the Education Department, and the Rev. Brother Brady, the Rev. R. Dean and Mr. L. Mackenzie, headmasters of

schools. Of particular interest was the address given by Mr. E. Medhurst, the then President of the Hobart Chamber of Commerce, who gave the group some challenging observations on post-primary education as seen through the eyes of Hobart businessmen.

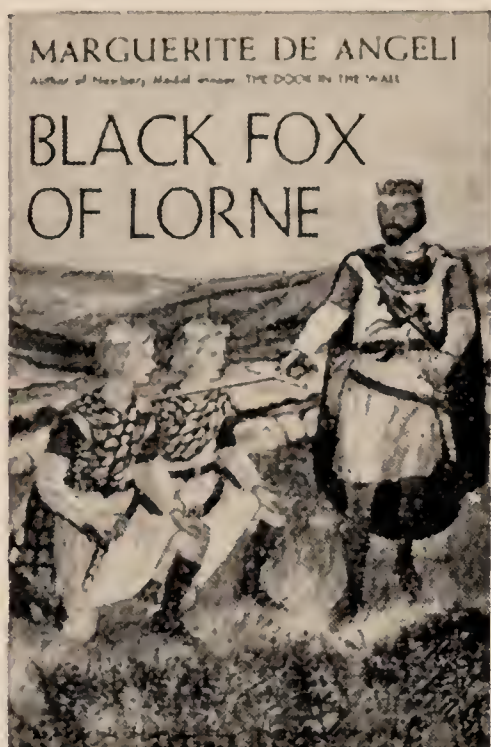
Under the able leadership of Mr. R. F. Scott (President) the group achieved marked success in its attempts to interest the layman in the investigations undertaken during the year.

The Launceston group formed itself into discussion groups and the subjects investigated included Homework, Effects of Films on Attitude Formation, Effects of Radio and Comics on Attitude Formation, Parent-Teacher Co-operation and the Transitions from Infant to Primary, from Primary to Post-Primary Schools and from the School to the University. Programmes of general meetings have included films and lectures and the response from the public has been very gratifying.

The North-West group concerned itself with problems and experiments connected with post-primary schools with particular reference to the Burnie and Devonport centres. Two public meetings were organised on the subject of the Comprehensive High School. The group took a leading part in the establishment of a lay committee organised to consider the future developments of post-primary education in Devonport and has been active in the investigations resulting from the work of this committee. Members in the Burnie district have



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associated themselves with work being undertaken at the experimental high school at Parkland, Burnie.

#### HOBART GROUP

At the Annual Meeting of the Hobart Group in February, Dr. Anne Matz became President, and Mr. L. E. McKenzie, Secretary. Since then the group has conducted regular monthly meetings, which have been well attended by a pleasing cross-section of the community. Talks and discussions have centred round the theme — Problems of the Growing Child.

Introduced by a panel of speakers, all community leaders in their respective fields, the President introduced a new venture to Hobart — Group Discussion. Already problems of transition, freedom and discipline, and homework have been eagerly discussed and the discussions will continue till November when we shall summarise our conclusions.

Our highlight has been the visit this year of Dr. Volkov, who has given to us a deeper understanding and appreciation of the ideals and aims of our fellowship. Thank you Dr. Volkov for your inspiration and fellowship.

#### LAUNCESTON GROUP

##### *Activities and Meetings.*

Under the leadership of Mrs. Leigh Cook perhaps the most interesting of the year's activities was the introduction of small discussion groups,

meetings being convened by certain N.E.F. members who acted as group leaders. The following topics were chosen for group discussion, the convenors' names being shown in brackets.

- (a) Homework — (Mr. J. Walker)
- (b) Effects of Films on Attitude Formation (Mrs. T. Layton)
- (c) Effect of Radio and Comics on Attitude Formation (Miss L. Russell)
- (d) Parent-Teacher Co-operation (Mrs. D. Totham)
- (e) Authoritarian, Laissez-Faire and Democratic Attitudes in Schools — (Dr. E. Penizek)
- (f) Transition from Infant to Primary School, from Primary to Secondary School and from Secondary School to University — (Miss G. Dent).

Members of the public who attended general meetings of the Launceston Branch were invited to join any of the discussion groups which appealed to them. Preliminary meetings were held in members' homes and reports prepared for presentation to and discussion at general meetings. Three of these group reports were presented during the year.

In addition to the Annual General Meeting and four Executive Meetings, there were four General Meetings, three of which were open to the public. The average attendance was thirty-three persons.

N. L. COLLIS,  
*Hon. Sec.*

## Book Review

**The Rainbow Bridge and other Essays in Education.** R. W. Livingstone. (*Pall Mall Press*) 17/6.

It is an honour to be allowed to commend this wise and beautiful book. The relevance of it to the contemporary scene is well illustrated by the following quotation, which supplies an apt comment on the Crowther Report's recommendation for an extra year of compulsory schooling:—

'But the fundamental difficulty is that many — perhaps most — of the children don't want education. If attendance at school was voluntary how many would attend

regularly? How many would attend at all? Much school teaching is forceable feeding, and that does not conduce either to appetite or digestion.' (Page 30)

On Page 121 Sir Richard takes a tilt at Dewey's contention that 'the only true education comes through the stimulation of the child's powers by the demands of the social situation in which he finds himself.'

'If we listen to this subtly materialistic doctrine we must rewrite the ancient text to run "In the beginning was not the Word, but the Situation". It is a disastrous creed. If it is followed, the child is not likely to be any better than

the society of his time.'

Most of the essays in this collection expose the moral and philosophical poverty of mere educational engineering while never belittling its importance or by implication, denying the positive merits of such a useful document as the Central Advisory Council's 15–18 Report. The essays succeed in their task by calling for the permeation of all our educational institutions by the 'philosophy of the First Rate'. This implies that every teacher should possess a consciously held viewpoint, quite different from a bias, from which to teach.

'We shall drift on the currents of chance desires, of the mood of the



day, of the pressure of circumstances, unless we can appeal to some definite principle. It is idle to murmur agnosticism. Of course everyone is agnostic in the sense that they are ready to change their minds if convinced that their opinions are wrong. But this does not mean that we are to have no opinions on subjects because they are difficult and obscure. We have to act: every action implies some view of life: so though the meaning of life and the problem of conduct are subjects no less debated and uncertain than the problem of religion, immediately we act we express a view about them. How necessary then that we should have a philosophy of living, for shaping conduct, for reference in doubt, for challenge, stimulus, and driving power! How strange if at a time when all agree that we must understand or at least have a theory of nature so that we may control it, the importance of a rational theory on which to base conduct is not equally apparent! How paradoxical if an age of rationalism should not feel the need of a reasoned philosophy of life! Higher education would not have done its work if it sent out the student unable to write English or wholly ignorant of English history and literature, or unaware of the importance and nature of science. But is it not even more disastrous if it leaves him without a philosophy of life, however provisional, a definite view of the ends to which it should be directed and of the principles by which it should be ruled, a clear idea of good and bad in conduct?' (P. 25)

In Chapter 7, from which the title of the book is derived, Sir Richard gives a masterly sketch of the particular contribution that Greece can make to the contemporary task of acquiring a philosophy of education:—

'In Norse mythology there is a legend of a rainbow bridge, made by the gods so that men who had earned the right could cross the deep and sundering gulf between Midgard, which is the earth, and Asgard, which is heaven. That legend reflects man's sense of the two worlds, human and super-human, to both of which he belongs, and his instinct, often sleeping, never dead, to pass from the lower to the higher world. Earth and heaven, barbarism and civilization; those are worlds between which a deep gulf lies.

But the gulf can be bridged. In Norse mythology the bridge is built by Odin and the Aesir; in history and fact it was built by the Greeks with a double-span, the bridge of goodness and the bridge of wisdom, by which men pass from barbarism to civilization, if not from earth to heaven... The most important thing in education is to live with the right people — in life, if we can find them; in the past, where they are easy to find. The Greeks, I think, stand highest among the right people.' (P. 105-6 and 111)

Whether or not the reader feels able to go all the way with Sir Richard Livingstone, he cannot fail to be impressed by the author's essay on the meaning of 'sophrosyne' (Chapter 9, The Fourth Virtue). 'Soundness of spirit', alongside with the other three virtues of wisdom, justice, and courage, was prized by the Greeks as the necessary antidote to their dominantly passionate, excitable, impulsive natures and their extreme emotions. By cultivating it they kept themselves wholesomely reminded of their inferior function. Those of us parents and teachers today, who may have difficulty in recognising and living with our own shadow sides, would do well to meditate on the temperate majesty of Sir Richard's educational advice.

James L. Henderson

### **The Voice of Poetry in the Conversation of Mankind, Michael Oakeshott: (Bowes & Bowes) 10/6d.**

One reviewer finds it strange that such books as this should come from the London School of Economics. Those of us, however, who have followed the writings of Professor Oakeshott from *Experience and Its Modes* (1933) onwards, will feel no such surprise. On the contrary, we have seen how later publications including this one have made many matters plainer to us that were only touched upon in the original work.

One reason for this is that the author is one of the very few philosophers in this country who presents an idealist position, and attempts to view the whole of our experience in a unified and coherent manner. The 1933 volume presents the over-all view, to which the present one stands as a supplement in a particular respect. The wealth of original thinking in *Experience and Its Modes* has never, owing to the widespread current tendency to neglect idealism, provoked the discussion that was its

due. But to those who have been deeply impressed by the penetration and insight of the author, and who have not been prepared to neglect this unfashionable way of philosophical thinking and the many truths it has to offer, it has been of great interest to read this further discussion.

The framework of the present essay is that poetry is a voice in a conversation in which humanity is mendingly engaged. Present in this conversation are other voices, varying in their strength over the centuries, and at times there is strife between some or all of them as one struggles to be the master of the conversation. This is an unusual metaphor, which might at first easily mislead us, although the author has previously alluded (in his lecture on Political Education) to the idea of a conversation. Poetry too is not used in its currently accepted meanings, but in a wider, and more ancient, acceptance. Indeed, all the leading terms of Professor Oakeshott are used in a very special way, though all have a long lineage, from thinkers at the present largely unquoted. And because the manner of speaking is not generally current, and the problem faced here (to vindicate the claims of the voice of poetry as against those of science and practical life) is not one which is of general interest to contemporary philosophers, it takes a little time to live and move freely in the atmosphere of this book. But the persistent reader is more than repaid. For here, as everywhere else, Professor Oakeshott is not willing to accept the claims of particular voices in the conversation, especially those of science and practical life, to be recognised (as generally is the case) as *the really worthwhile ways* of making our experience coherent. And we find that as always, he has excellent reasons for refusing. He stresses, in this discussion of poetry, that it is the whole of experience articulated in a particular way, the contemplative way, which is as legitimate and valuable as any other.

One of the refreshing things we note is the discussion of the status of contemplation and poetry without abstracting this problem from the context of experience as a whole. That is to say, although the author devotes a section each to the practical and the scientific voices and then a longer one to contemplative experience and poetry, its voice, he somehow contrives to keep the complexity of their relationship together before us throughout. He does not in



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any way try to undervalue the other voices, but rather to offer us comments on the prospects of poetry's continued co-existence with them in a situation very unfavourable to it, and he shows something of the sources of tension between the voices. The author is acutely aware of the dangers of abstraction, and some of the most acute writing to be found anywhere on this topic is by him.

The conversation, we are told, is always going on, from times indefinitely remote, despite changes in the voices. In the midst of this ceaseless activity, the philosopher strives to make coherent what he finds. Questions occurring to the student of Professor Oakeshott's writings are, how this all began, and why it has taken this course. And though the author hints on occasion that the practical is the first of the voices in time, he also talks as if, in some less articulate way, perhaps all the voices have always been there. It is not a question of much interest to him, perhaps, for his philosophy does not require a solution of it. What interests him much more is that the reader should understand the distinctive quality of the voices, never confusing one with another, and never interpreting one in terms of another: for the author, this procedure is the root of all irrelevance.

In the course of his argument, Professor Oakeshott has some very illuminating things to say about language and communication. For him, language functions not only as a standard symbolism for conveying information, but also accomplishes a task receiving much less attention in philosophy at present, which may be described as making contemplation articulate in poetry. The perfect symbolic communication is the business man's letter in the practical world, or, say, the research report in the scientific one. It is not the business of poetry, he says, to convey information in this manner. In a very careful and skilful argument he tells us that poetry is the voice of contemplation itself, delighting in images of its own making, and moving among them and associating them in a manner guided entirely by its delight, experiencing as it goes and speaking - poetry. Language thus is called upon to take rather the character of imagery and divest itself, very nearly, of the generalising functions of the symbol.

No doubt the author will be accused of having talked of imagery philosophically without referring to

the psychological evidence, and of commenting on symbols without apology to linguistics. For this reason it is proper to mention that for him, such knowledge if applied here would represent an intrusion of other voices into the discussion of the voice of poetry: not that he seeks to write of poetry like a poet, but rather like a philosopher trying to understand the whole human conversation without using one voice as a means of interpreting another. It is surely the mark of his insight into poetry that he does not think its nature can be made more intelligible with tools provided by science. On the other hand, the literary critic may consider that conclusions familiar enough are being reached by devious routes: but this is to miss the subtlety of the author's philosophical thinking, and also his main intention to show *the relation of poetry to the other voices*.

How does the author relate his ideas to education? 'Education, properly speaking', he says, 'is an initiation into the skill and partnership of this conversation, in which we learn to recognise the voices, to distinguish the proper occasions of utterance, and in which we acquire the intellectual and moral habits appropriate to conversation': and if education involves awareness of and response to our culture in its fullness, I doubt whether we shall find a better definition than this. We are currently urged to redefine education so as to give a much bigger share to applied science, that is, in this author's terms, the utility of education for practical life: but so long as we find more sides to life than appear in our everyday work as individuals or citizens, the broad and sane definition of Professor Oakeshott will deserve our attention. For to draw up a programme giving a fair training in every voice is much more difficult than to make a curriculum which trains the rest of the voices in terms of a single favoured one. And we are increasingly under pressure to do just this; to the particular detriment of contemplation and its voice.

Last, in speaking of this carefully wrought discussion of the practical, scientific and poetic voices and the utterances appropriate to them, let the present reviewer pay tribute to the beauty of the language and presentation of the argument. Language of such style, poise and elegance as this is rarely to be met with in philosophical writing, where science rules and poetry perishes.



And, looking at the wide range of references to which one is accustomed from Professor Oakeshott, one is brought to think, particularly of the French and German writers, that not only does the author share their clarity, wit and learning, but also the awareness of poetry and the sensitiveness to style so often to be found among them.

Leslie R. Perry

**The Intelligent Agnostic's Introduction to Christianity.** Eugene Rolfe. (*Skeffington*) 21/-.

Though the appeal made by this book may not be very wide, it will, to many readers of *The New Era*, as to me, be deep. Mr. Rolfe patently enjoys his mastery of language and some may feel at times that he is being almost too clever, but there is, throughout, a lightness of touch which it is difficult to convey in a summary. He states with force and clarity the modern dilemma and he points a possible way out. I am glad I have read this book.

Anyone who is conscious of himself must either wrestle all night long and compel the messenger of God Almighty to give him an answer, or try to forget who he is, 'light another cigarette and switch on the television'. Man *must* therefore, *if he is to remain man* 'cultivate a positive relationship with life'. And yet 'almost all of us nowadays conduct our lives for all practical purposes as though God did not exist'. As far as the intelligent agnostic is concerned Mr. Rolfe puts the blame for this state of affairs very largely on the Church which 'has always explicitly held that the metaphysical and spiritual reality are one — so that, for example, the statement that "God is Love" would necessarily imply not only that the supreme human value is Love, but that the ultimate power behind the universe is Love also'. Modern science has made it very difficult, if not impossible, for modern man to be anything but agnostic about the latter; yet 'the smallest step inside the Church door will commit him (or so he fears!) to the whole hoary old bag of tricks . . . Naturally — and

quite rightly too — he refuses to sacrifice his intellect to a picture of reality which is only fit for Little Lord Fauntleroy's nursery bedroom'. Mr. Rolfe contends that in the midst of the twilight of its gods the West has brought forth a tiny gem of light — psychological understanding, and 'by aid of this light we are now able to sever the immemorial bond between the metaphysical and the spiritual', so that while remaining 'invincibly agnostic' about the former, we can 'investigate the spiritual by itself, as a kingdom sovereign in its own right'. If we wish to make this investigation we must in religion (as in sex) commit ourselves to experience and not be put off by the 'crintellect'. (Mr. Rolfe's memorable name for the critical intellect in its destructive aspect), which is always preventing our doing anything which might conceivably lead to our appearing foolish in other people's eyes.

Mr. Rolfe next makes a plea for the urgency of discovering an effective centre of allegiance beyond the ego on social grounds, for 'the post Christian world has never seriously faced the question "why shouldn't I break the law provided I can get away with it?"' He suggests that 'if each one of us contains a centre of reality which transcends our selfish experience — the ultimate law of life has a representative inside us — my allegiance is now to a larger whole within which my ego is included and any attempt on the part of the ego to get away with its own hugging monkey-clutch of selfish advantage against the drift of the larger process is seen to be treason to life itself. What the ego "gains" by a mean action is a loss, not a gain, to the total personality.' Replying to the anticipated criticism that this is all too subjective, Mr. Rolfe suggests that a living relationship with the spiritual inheritance of one's own tribe ('and what was yesterday a tribe today is humanity') and a reasonably frequent check up with the tribal shaman (he points out that the Roman Catholic Church provides such a check up free of charge at least once a year to all its members)

would act as a corrective to an individual's one-sidedness and excesses. To the question of whether reverence for the God within would lead to consideration of those outside one's own psyche, he answers that 'there is really an intimate connection between doing good to other people and serving one's own supreme psychological value, that is between loving God and loving one's neighbour. When I am caring for other people I am at the same time caring for something in myself. Vice versa, the more I respect and adore the mystery of life within me the more I shall love it in other people.'

And so we come to prayer, 'for if God is the supreme reality and if at the same time this reality is to a large extent unconscious (from our point of view at any rate!) it follows that the whole question of obtaining and maintaining contact with God is a burning necessity of our nature. And lives which, — like those of the saints — have been built up and founded upon some such relationship have often proved themselves in practice to be remarkably stable and survival-worthy.' Further, says Mr. Rolfe, 'it is open to any one of us (contrary to popular belief) to establish the efficacy or non-efficacy of prayer by a number of simple practical tests . . . no dogmatic faith is necessary.' And he then proceeds to suggest some such tests for readers to try for themselves.

By this time, about half-way through the book, Mr. Rolfe has built up a very strong case for an act of spiritual committal in worship (while still remaining metaphysically agnostic). The rest of the book leads through history and psychology to the sacrifice and feast of the Holy Eucharist. I found myself gripped with excitement as I read this second half of the book. I do not propose even to try to summarise its contents for it makes its impact as a whole by enlarging understanding and opening up vistas of hope. I am truly grateful, as I think many others readers will be. Some of us may even be persuaded to give the crintellect a long overdue holiday.

Harold Pratt

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# THE NEW ERA

IN HOME AND SCHOOL

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## New Education Fellowship Tenth World Conference Delhi

(December 28th 1959—January 6th 1960)

### In Retrospect

Dr. Prem Nath,

Government Training College, Jullundur

LOOKING back at events is as delightful as envisaging the future, particularly when the past events blaze forth before the mind's eye the happy shape of things to come. Never before did I feel as intimately the three points of time commingling in such harmony as during the session of the Tenth World Conference of the New Education Fellowship at Delhi. Here was the best in the past gently proclaiming hope to the present, and together entering into the reality of the future. And surely the future of humanity in all its aspects depends, to a large extent, on how the teachers all over the globe settle down to understanding and tackling the vital problems of their profession in particular and of the human situation in general.

It was a happy hit and vigorous plan that brought us together from all over the world, first into a group of about sixty persons to work under the leadership of six trainer-lecturers in the Preparatory Seminar<sup>1</sup>. It was a rare experience in both 'being' and 'becoming'. For once one felt larger dimensions added to one's personality; there was a decisive feel of a new type of existence. Teachers from different cultural backgrounds and yet how profoundly united both in eagerness to understand and in

common missions! Whether working within our respective groups or outside discussing various issues informally, the feeling was being borne in our minds that each moment of shared experience was transforming ourselves; surely a fast educational process was going on inside our minds. The subtlety of the whole experience, it appears, was working miraculously towards 'transvaluation of values'. Here was in miniature the really One World Society of tomorrow. For myself I will ever cherish that profound experience in exchange of thought, in sociability and in values.

Speaking for our group of twelve that took up the topic: *Philosophy and Practice of Teacher Education* under the distinguished leadership of Professor Ben Morris, Director of the University of Bristol Institute of Education, I must say that the whole programme was totally rewarding. Professor Morris saw deeper than some of us at first when he asked us to start by each member's giving a biographical account of himself or herself which would naturally high-light, among other things, some educational problems. The round of biographical notes not only helped us to understand each other a little better but also to take stock of certain important issues which might have otherwise eluded our discussions. For over a week we sat down day after day to clear the ground, if also to raise the dust occasionally, but all in a determined effort to see through things. Although we had certain definite items in our programme, the whole discussion could not move according to any plan. It was, on the other hand, spontaneous, — problem-solving as

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<sup>1</sup> A Training Seminar for 60 Group Leaders, under the guidance of six Trainer-Lecturers was held at the University of Delhi Central Institute of Education from December 16 to 26, 1959. The Conference itself for 623 members in residence was led by the Seminar members from December 28, 1959 to January 6, 1960, on the University Campus. This issue of *The New Era* contains long extracts from the main speakers given either to the Seminar or to the Conference. Ed.



each problem arose, — and there was quick moving back and forth. Naturally the complexion of our topic demanded that a large ground be covered. — from fundamental values to the psychology of children and adults and many tracts in between. It is difficult in this short space to give even a bare summary of the deliberations. Suffice it to say that the academic conservations were subtle and practical without doing any violence to philosophical principles. While the flow of discussions was smooth, with persons of so much varied experience, there were occasionally challenging situations when, it is pleasant to recall, members racked their heads for the solution of the problem on hand, and eventually rose equal to the occasion.

Although not every problem could, in the nature of things, lend itself to ready solution, I have no doubt in my own mind that the steps towards solutions proved more easily negotiable than they seemed at first. Solution or no solution the chief merit of this guided exchange of thought lay in co-operative creativity. We thought as it were, 'independently together'. It would be futile to judge the success of the seminar upon many commonly acceptable conclusions, yet we never with any design strove for them, our aim all along being to discover reality, which is not always the same thing as consensus of opinion. All the same our day-to-day discussions led us gradually towards bridging the gulf in view-points, so that in the end all of us, I believe, had a feeling that whatever differences obtained, they were in the matter of detail rather than in fundamentals. Professor Morris deserves the heartiest thanks of our group in particular for the exceptional scholarship, skill, and patience with which he guided its deliberations. To him greatly we owe the success of our group seminar.

When the Conference sprang into full life, each group leader was happy to find a dozen or so enthusiasts gathering round him to discuss the problems for which they had opted. The technique of the Seminar was on the whole repeated successfully. Some of the problems thrashed out in our group seminar earlier came up prominently for discussion but, by and large, the whole problem was attacked anew. This was bound to be, for when new minds meet

they bring forth new problems and suggest new ways and means of solving them. For example, the group took up for discussion at great length the nature of social philosophy against the background of which the role of the teacher was to be evolved. This was, of course, dealt with in an implied way in our earlier seminar. In any case it speaks a great deal for the techniques itself for, to be sure, the problem remaining the same, any number of different groups would grope differently in the creative search for new light.

Some persons must have harboured misgivings about the efficacy of the techniques. But I am sure all must have realized, after participation in the seminar and the conference, its great educational potentiality. Creative discussion, such as this technique certainly gives rise to, does not give finished facts or conclusions. It strives to bring about inner transformation, in understanding, emotions and values. The process touches the mind at different points. As an argument is being worked out by a person, you see the whole process from end to end with all the overtones and undertones of emotion and values. What is more, you yourself are participating as much as the arguer, for already you have entered into the mood of communion and receptivity. It is in a real sense the play of mind on mind, an experience *par excellence*. There is a peculiar insight or realisation you gain which puts an altogether different construction on your experience. I am inclined to think that no amount of mere lecturing can be a substitute for academic discussion in small groups. A seminar builds up a climate for challenging inter-thinking which a lecture cannot do.

The fate of humanity hangs a good deal on the capacity of people to think independently and objectively and to understand other persons' view-points, rather than to repeat parrot-like routinized dogmas and regimented 'isms. And if education has any partnership in the agency of human fate, then the technique of discussion must loom large in our educational programme. Why cannot we cut down mere lecturing and substitute, instead, group discussions? All school and college subjects as well as general problems of life can be very well discussed in small groups. This is bound to release more initiative,



enthusiasm, and originality in the participants, besides bringing them closer socially. If education is yet lagging in its real task of developing the thinking mind, then the lead given by the New Education Fellowship should be followed

the more vigorously. The lesson holds all the truer for the Indian educational scene. I am sure Indian teachers at all levels will accept the techniques and make the best of them in the discharge of their professional duties.

## Presidential Remarks

by K. G. Saiyidain, Education Secretary to the Government of India President, New Education Fellowship

IT IS BOTH a pleasure and a privilege to associate myself cordially with the welcome extended to this distinguished gathering of delegates and guests by the Chairman of the Reception Committee, Mr. Deshmukh, on the occasion of the Tenth World Conference of the International New Education Fellowship. I happen to be in the Chair at the moment for the chance reason that, in a fit of absent-mindedness, the Executive Board of the Fellowship had elected me as its President a few years ago. I welcome you, however, not primarily in that capacity but on behalf of the teachers of India, the Ministry of Education and the Indian Government. To us in India this Conference, which is being held for the first time in the East, is like a breath of kindred educational faith, and I venture to hope that the delegates from outside will also find some community of spirit with us in our educational work and the social inspiration behind it. May you enjoy your stay in this country and sense something of the stir and passionate yearning for the good life which motivates our efforts, and may this long-awaited contact be a source of mutual satisfaction and enrichment.

As I stand here, I am reminded of a great debt of affection and gratitude which we owe and which, I am sure, you will all like to join me in paying—a word of tribute to the memory of our dearly loved friend and leader, Dr. Laurin Zilliacus. He was not only the first International President of the Fellowship but also a powerful source of personal and professional inspiration for the entire movement of New Education. It has pleased the Lord to call him away but I have no doubt the memory of his gracious and deeply human personality and

his remarkable vision and professional integrity will long abide in our hearts.

Some of you, who have not had earlier contact with this organization, might well ask: What is the role and significance of the New Education Fellowship which has sponsored this Conference? Others from outside may even sceptically wonder: Why yet another conference in an age which, in any case, is dominated by wars and conferences? This Fellowship has been a courageous and persistent movement of educational renaissance and reconstruction for the last forty years—ever since the first World War initially raised its small but poisonous head above the horizon—a movement for making education more creative, more integral, more humane and less competitive, less tradition-bound and less dominated by a bookish approach. It has endeavoured to draw parents, teachers, administrators, psychologists, doctors, and all others interested in children, into a genuine fellowship so that education might be shaped into a tempered and worthy instrument for the full growth of human personality, responsive to the challenging urges of the century. But education, as you know, is strongly conditioned by the matrix of the socio-economic and political forces that play on it, and it would, therefore, be unrealistic to expect that it could by itself bring about a quick, radical revolution by concentrating only on the child. So we find movements of educational reform irresistibly drawn into the wider problems of socio-economic reconstruction and the intelligent and imaginative teacher, interested in school problems, has to become sensitive to the pattern of the social order in which he has to function. A study of the development of this movement over the



decades will show a gradual shift of emphasis, or rather deepening of purpose, from the mainly individual to the individual-in-society. And, as we gradually approached the middle of the century and problems of peace and international understanding became the nerve centres of human progress and, indeed, of human survival, educationists could not remain concerned only with the social and cultural issues of their national life but have become increasingly preoccupied, in a broad way, with the common problems of the human race. However, it still remains true that, for education, the ultimate centre of attention and solicitude is the individual—only the attempt now is to visualize him in his depth and his manifold social relationships.

There is no doubt that the New Education movement has been one of the most creative forces working to release children and their schools from the fetters of tradition, widening the teachers' mental horizon and deepening their understanding and sympathies. It would perhaps be a matter of special interest to many of the social and educational workers in India that this Fellowship has done all its work on a meagre budget, which is not reminiscent of the normal American or European scales of expenditure but of our own! It has not tried to mobilize big industrialists or governments or foundations but the goodwill, the social conscience, the idealism and the love of children in tens of thousands of educational workers—many of them obscure in terms of publicity but lighted by a candle from within which, as the Chinese proverb beautifully puts it, all the darkness of the world cannot extinguish. They have laboured, in their own little niches, to give a new sense of purpose and new horizons to education.

Let me, however, make it clear that this has not been the only educational movement working in this direction. There is a certain *zeit-geist* in every age which takes hold of many unrelated minds and currents of thought and throws certain creative and significant ideas into bold relief. This is so because they respond helpfully to certain imperative social and psychological needs. So we come across many distinguished

educationists and new educational projects striving to infuse fresh vitality and social responsiveness into educational thought and practice. I might perhaps refer very briefly, by way of illustration, to two such trends—not pedagogical in the strict professional sense—which originated in India during this period and each of which holds out the promise of enriching educational theory or practice. One represents the thinking of the poet philosopher, Iqbal and the other of the great man of God and our national leader, Mahatma Gandhi. I am not referring to Tagore here, because his work in education and its kinship and contribution to the new education are well known in the East and the West. Some of the philosophical positions taken up by Iqbal in his thinking are strangely reminiscent of the 'new' educational theory at its best—respect for the human personality, the individual's active and creative role in life, the intimacy of the relationship between the growing child and the culture-patterns of the community, the vital link between knowledge and action, *humanism* as the basis of all sound values and conduct and a realization of the deadly danger of the rift between Power and Vision. If they are not wedded together, man can never create the good life and may, indeed, even court complete annihilation. A prophetic view which is even truer today than it was about forty years ago when he first expressed it! I am sure some of these basic concepts will strike a responsive echo in the hearts of 'new educationists', although their original inspiration comes from quite different sources. And then came the powerful impact of Gandhiji on the heart and mind of this age—not merely of India—and, in particular, on education with which we are specially concerned here. He sought to break down the artificial walls between education and life, between the school and the world outside; he rejected the stranglehold of a thinly academic, book-ridden education and gave a place of honour to social, creative and productive work, not merely as a healthy activity but as the means by which knowledge fuses into personality and character. He underlined the importance of community living in schools, advocated the forging of lively links between school and social service and tried to break down the wit-



less prejudices of class and caste. He realized, as poignantly as did Jesus Christ, that this world, this 'vale of sorrow', steeped in hatred and violence was doomed, unless the lesson of love and truth and non-violence could find its way into the home as well as the school and, thereby eventually and painfully, into the social, political and economic organizations of the world. If you want to change the world, you cannot do so by trying to change the outside world alone—you must also change the world within, the world of man's mind and emotions where the seeds of violence and hatred or peace and love are initially sown. And that is the educationist's domain. Do these ideas not again strike responsive chords in your minds and make the East and West kin? Do they not bear the accent and the outlook of the true educationist rather than of the politician or the statesman? To all such creative thinkers, new education should be grateful because of their creative contribution to its deepening pattern. It is, therefore but proper that amongst its six themes, the Conference should have included *The Gandhian Contribution to Education*. I hope you will study it with the care and critical appreciation that it deserves.

And so we come to the basic educational challenge of the age as well as to the educationist's response to it. The challenge is more exacting and poignant than man has faced ever before in his chequered history and the answer, perhaps comparatively simple in theory, is infinitely difficult in practice. We know a good deal of what we need to do, and the values for which we must strive are not startlingly original—co-operation amongst nations, charity amongst groups, love amongst individuals—particularly for children—and justice for all. In these, and in a trained and critical mind, which can rightly evaluate the implications of the powerful new forces playing on our life, lies the key to the situation. Co-operation, charity, love—these are not new 20th century slogans but go back to the dawn of man's ethical conscience—ideas hal-  
lowed by such men as Plato, Buddha, Jesus, Mohammad, Lincoln and Gandhi. They have to be woven into the fabric of our educational thought and to inspire our techniques of

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teaching and of training teachers. Only then will men learn not merely to live together—'co-existence' is, after all, a rather colourless and uninspiring word—but to love and respect one another, to share one another's joys and sorrows and help one another over the hurdles which all must cross, though their nature and magnitude may differ.

There is a two-fold difficulty here that educationists have to face. Firstly, they must reinterpret these time-tested values in the idiom of the age and translate them into appropriate educational and curricular terms as well as social and cultural institutions. Otherwise, instead of flying bravely as banners of progress, they will become shibboleths of self-deception and mental arrest. We have, for instance, to realize that patriotism to-day does not mean blind tribal loyalty but love for man and for the earth as the home of man, that charity may begin at home but cannot end there, that truth has no frontiers and misery no specific name or face. This search for newer and deeper meanings is the perennial intellectual adventure of the human mind. The second difficult challenge for the educationist is how to build bridges intelligently between our professions and practices, which are often out of tune. Speaking with deep feeling, before the Unesco session in New Delhi in 1956, Pandit Jawaharlal Nehru had referred to this divorce in these words: 'We use brave phrases to impress ourselves and others. But our actions belie those noble sentiments. And so we live in



a world of unreality where what we profess has little to do with our practice. When that practice imperils the entire future of the human race, then it is time that we come back to reality in our thinking and in our action.' The bridging of this gulf—not only with knowledge but also by the re-education of the emotions—is, in some ways, the basic task of education. For, it is not merely power-drunk politicians and economic fanatics and military leaders who imperil the future of the human race, but also teachers, professors, writers, educational administrators and intellectuals in general, who are either untrue to the light in them or fail to pull their full weight. If they cannot sow the seeds of understanding, compassion and sanity in educational institutions, if they cannot make this generation of children and youth realize that they are living in a new kind of world, where fanaticism and exclusiveness of race, creed and colour are suicidal, surely they are aiding and abetting the Great Betrayal. I present the New Education movement to you as an alarm signal as well as a clarion call, holding out its hand of fellowship to all men and women of goodwill who are broadly in sympathy with this approach.

It is a matter of singular pleasure and privilege for all the guests and delegates present here as well as for friends of the Fellowship all over the world that this Conference is being inaugurated by India's Prime Minister, Pandit

Jawaharlal Nehru. It is embarrassing for someone in my position to say anything about him but luckily there is no need to do so. I shall not, therefore, speak here of his deep, passionate and sensitive interest in education, of which I have seen so many evidences both in my personal and official capacity. I might, however, be pardoned for pointing out that between him, as a person, and this Fellowship as an organization, there are at least two basic bonds. Both have been trying actively, for over forty years, to carry on the 'good fight' for the same kind of values—a scientific outlook, respect for the freedom and dignity of man, social justice, peace and international understanding. And both have carried this torch with defiant courage and singleness of purpose, while the storm has tossed fast and furiously around them. Their faith has been cruelly tested by two world wars but it has remained unscathed—has, in fact, emerged stronger out of the flames. One has laboured mainly in schools and in the hearts and minds of children and youth. The other has laboured mostly in the trickier world outside—where passions howl and honour is bartered cheaply—but he has also played a noble part in the education of his people and his generation towards a better life and better sense of life's values. I have great satisfaction and pride in bringing together these two fellow pilgrims in the cause of peace. And so, respectfully, I invite you, Mr. Prime Minister, to inaugurate this Conference and bless it with the gift of your vision.

## Communication

*Pandit Jawaharlal Nehru,  
Prime Minister of India*

**O**BVIOUSLY, all of us who dabble in public affairs or in various aspects of public life come up against the problem of education, for the simple reason that we come up against human beings. You can't deal with human beings without thinking of how they should be helped to develop, what opportunities should be given to them, how they should behave to each other, — as individuals, as groups or as nations. Some of us who function in the political field are constantly troubled

about this problem and what we should do about it, — thinking more in terms of people's public behaviour, but also of course of their private behaviour; thinking in terms of holding on to the good they have got, and adding to it what they have not got.

All countries, I suppose, especially those with very deep roots in the soil like India, have been conditioned by hundreds of generations, going back thousands of years, during which they have developed certain trends, certain habits



of thinking, certain superstitions, certain things that are good and others that are bad. To-day we have to jump rather rapidly into a new type of world. That jump takes place everywhere but perhaps because of a long static period, the jump has to be all the bigger here, all the greater. To some extent, there must be a commonness of problems in education all over the world, yet they differ in different countries. I have found that experts in the modern ways of life, including education, sometimes try to find some rigid formula which they can apply everywhere.

Now, one of the virtues as I see of your New Education Fellowship is that you do not do this. You have naturally certain ideals, certain objectives which I think, are basic and which should apply anywhere, but these are nevertheless flexible. I confess to my regret that I do not know very much about the work that the New Education Fellowship has done. I have occasionally talked about it to people. I remember particularly one of your founder-members, Dr. Laurin Zilliacus, on the few occasions when I met him (I did so whenever he came to India and once abroad too) telling me about this New Education Fellowship. And may I say how grieved I have been to learn of his passing away just a little before this Conference was to meet in Delhi. He was a man whom I admired. I had not much contact with him, but the little contact that we did have made us understand each other and like each other, I think.

Mr. Saiyidain has said I can bring some kind of vision before you, but I do not know what kind, for the hard facts of life make us grope a lot, sometimes rather in the dark. The vision may come to the individual sometimes, but it is knocked about a great deal when one tries to translate it into action. It requires a great deal of care and a great deal of affectionate understanding to educate human beings. One can of course, order them about. One can make them do all kinds of things nowadays, either by the power of the State or by influencing minds by curious forms of advertisement or the like . . .

I sometimes wonder whether all the efforts being made — the good efforts being made — for the right type can produce the right kind of individual or group. May not all these efforts be submerged by other forces and other condi-

tioning factors in the modern State and in modern life generally? I have somehow conditioned myself to react against a thing advertised. I do not know if it is a right reaction or not, but if I am told too much to do something, I react against it. I suppose this is an old habit of being a bit of a rebel.

Here we are, in a world where an organisation like the New Education Fellowship is looking down rather deeply into the springs of human action and thought and trying to direct it in a friendly affectionate way, into co-operative endeavour and mutual understanding, while at the same time all kinds of forces are functioning to condition people in a different direction. I do not know which of these efforts will ultimately win, though I hope, and in the back of my mind I believe, the right effort will win.

I have to deal, not as an educationist but as a politician, if you like, with masses of human beings. We have a large number of them in India, and I sometimes feel that, if we set about taking them in small groups here and there, we shall want I do not know how many millions of groups! How are we to reach all these people? for no doubt they can be reached. A good thing spreads and I have no doubt that your way is a good way. I am not criticising but I am pointing out to you the immensity of the problem which we have to face in India, and elsewhere too.

And so in my own way, a limited way, I deal with these masses of human beings. I try to deal with them, shall I say, by trying to be friendly to them, trying to understand them; and I have found how much easier it is to approach them or their minds, even for the time being, by that friendly and understanding approach. It has to be a two-way traffic for all these things. You cannot, I suppose, impose your ways of thinking on another person unless you are prepared to be imposed upon. It is a bad word — 'imposition'; what I mean is that, if you have to give something, you have to be receptive to something also, and once there is that mood of receptiveness you create that mood in the other party too.

Of course, the teacher-pupil relationship is a very peculiar, very delicate and a very fine one, and it has always been recognised as one



of the highest forms of relationship in our cultural traditions in India. How far it is observed in India now is an entirely different matter, for we need to develop education fast. We must have a certain routine basis to build upon, and all kinds of difficulties come up — financial, lack of technically trained persons and all that. We are trying to get over them and no doubt we shall do so. People talk about money not being available for primary education, But a school consists of a teacher and pupils, not only of buildings. Why get entangled in buildings, specially in a climate like India's? Why not sit under a tree and there is the teacher and there is the pupil? Of course, you can have a building when you can afford one; you can build it yourself; but you will have a more intimate relationship sitting under the tree than is usual. What they usually do here is to put up a very ugly building not fitting into the village at all!

Some of you may have gone to Rabindranath Tagore's University, Vishva Bharati at Santiniketan. He deliberately started his classes under trees. I have the honour to be the Chancellor

of that University at the present moment — an honour which came to me, well, because Rabindranath Tagore, in a sense, made me promise to help that University after he had gone. A week ago, I was presiding over that University and we held our convocation in the mango grove, not at all in a hall. It seemed to me much better than your fine buildings, more fitting in with the type of education that is sought to be given there.

So the ultimate relationship in education is between the teacher and the pupil, not the fine buildings. Now it seems to me that you are trying to develop this relationship by your group system. Sometimes the pupil can teach the teacher materially — not in the sense of any special trade, but about human beings. Every teacher, if he is a good teacher, must learn from his pupil, must react to them.

Now forgive me talking about myself but to some extent this problem comes up before me in an entirely different context when I address large audiences in India, almost more so when I address the more or less illiterate audiences



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in villages. Audiences in India at public meetings are, I think, probably bigger than anywhere in the world. Because of my keen wish to be in some kind of mental communion with them and to put across what I may have in my mind so that they may be receptive to it, I first of all make myself receptive to them. It is not difficult, because, from long contact we have got to know each other somewhat, — distantly no doubt — but there is a basis of friendship between us, a basis of affection which is very helpful obviously; where affection is, understanding is easier.

And so, I am often criticised for treating a mass meeting as a kind of school, functioning myself as a schoolmaster. That is partly true, not in the technical sense of course, but there is that desire for putting across, not in the pure politician's way. For in a way we are companions, we are comrades, we have got to do a job, to understand each other, to understand the work we have got to do. I do not know of course how far such understanding is remembered but it leaves, I suppose, some kind of substratum; some layer in the mind is there and it comes up on occasions.

One cannot easily change millions and millions of people in that mass way. That has to come by much more regular approaches which education is supposed to afford. But there it is, — the immensity of this problem of hundreds of millions of people, foolish people, intelligent people and non- intelligent people, but broadly speaking very good people. That is, being treated well, they respond easily, as most people do I suppose anywhere; if treated well, they respond to it. It is only when they are not treated well, that they do not respond.

But it is not a question of how I or the teacher or the professor treats them. Life treats them harshly and conditions them because the life we have to live is a harsh and hard life. How is one to remedy that — except by trying to change their hard conditions so that they may not themselves harden and develop wrong urges? That becomes a much wider problem; and education itself of course is not a problem of the school only, of the college or universities as your fellowship lays stress, but concerns itself with the individual and society and the pro-

blems the individual and the group have to face. In the economic sense, or the social sense, we are one of the under-developed countries, trying hard to catch up and to develop and to give at least the basic necessities of life to our people. If we make life not quite so hard and harsh, other things will no doubt follow. So we have to change fairly rapidly. But apart from this, there is a change that is coming all over the world, the tremendous pace of change by technological or scientific discoveries which is changing everything. So this double process of change is coming over a vast section of humanity, which, in a sense has remained more or less unchanging, static, whose conditions of life have not changed much for a long period. The need to face this double challenge is uprooting. How to bring about this change without too much uprooting? This again, is a very big problem. One can see it coming up before our young men and women, something like an attack by new ideas, new things, new habits to which they have not been accustomed, upsetting them and sometimes leading them to misbehaviour or just to riotous behaviour. They are pulled out from one place and they get no other roots anywhere. All this multitude of problems, I suppose, can only be dealt with satisfactorily, in so far as an individual is concerned, by the more or less individual or small group approaches which you are making.

But then the only thing that strikes me is how we can spread these approaches to a vast population through teachers, trained teachers? Teachers train groups and groups train other groups no doubt. That obviously seems the right way, and one hopes that this will spread and produce the right results.

At the same time one sees other people functioning in opposite directions, spreading the wrong ideas. One sees how any organized national community develops, broadly speaking, a one-track mind so far as the nation, its own nation is concerned. The rest of the world is outside. You of the N.E.F. are trying to prevent that one-track mind but it does exist, very powerfully sometimes, — the mind which makes one think that what one's own nation says or does is obviously right and those who disagree with it are obviously wrong, and sometimes



are indulging in knavish behaviour.

I do not know when you can get over these tremendous narrowing walls. All I can say is that ultimately one has to approach these matters in two ways, by influencing the individual through educational methods as well as through other functions of society, as far as one can, and by changing the social structure so as to help in producing a better individual.

In the ultimate analysis, one may call what is needed almost the religious approach, in the sense that a good man makes others good, makes the people who come round him good; he radiates goodness and improves the people who come to him. It spreads wider and wider. I am not speaking as a man of religion at all, but I am merely stating that a good man does make people feel his goodness and to some extent, imbibe it; very often you feel ashamed when you are in his presence because you don't measure up to his standard and therefore your conceit goes. The other, is changing the social and economic structure, so helping to remove many of the strains which people suffer from and the difficulties which life is always presenting,

so that the individual can progress more easily.

I suppose that both these, the environmental approach and the approach of the individual to the individual, or group to group have to be followed, pursued side by side in order to get good results on a fairly wide scale.

You will see that I can offer you no vision at all. All I can offer you is a spectacle of a person trying to grope, to find something which might help him in doing his job in life, which happens to be rather a big one. The only way one can do any piece of work with any satisfaction is to believe in it and to feel that you can do it and you can succeed or you can go a long way to success. Big jobs of course take a long time. So one gropes and one comes at every stage — whatever the problem — to the problem of the individual and how to deal with the individual, how he has been oriented or trained or conditioned by his previous life, and chiefly his education. And so one comes back to the basic problem of education in a community, of what makes or mars a community. And that is what you are dealing with and therefore I wish you all success.

## Education and the Social Order

K. L. Shrimali.

*Minister of Education, The Government of India*

**D**URING the last forty years, the New Education movement has made significant contributions to the reconstruction of educational theory. By emphasising respect for human personality, it has liberated children from all kinds of tyrannies and from harmful treatment to which they were subjected by ignorant parents and teachers. By giving freedom to children it has released their creative energy. By relating education to actual life-situations it has eliminated much mechanical learning and has improved the methods and techniques of teaching. By placing the individual at the centre of its thinking, it has developed initiative and stimulated a spirit of enquiry and thought among pupils. These are important gains; they mark a distinct stage in the evolution of an educational theory which has its roots in

Rabelais and Montaigne and which was further amplified by Rousseau and Dewey.

In recent years, however, progressive education has come in for severe criticism. Jacques Barzun in his recent book, *The House of Intellect* quotes the following passage from the memoirs of Mr. James Farley. 'My schooling began at the age of five in the Grassy Point Grammar School, which I attended to the seventh grade, when I was transferred to the Stony Point Grammar School. I graduated from the Stony Point Grammar School after two and a half years.'

Mr. Jacques Barzun commenting on this passage says: — 'Our present habit is to keep the young at Grassy Point for ever. Their path is never stony, certainly not in high school, rarely in college, and just as rarely in graduate schools



other than those subject to the control of professional boards, such as medicine, architecture and law'. After listening to parents, conscientious teachers, as well as young scholars and professional men, the author is tempted to conclude that progressive education turns out with certainty only two products — complaints and cripples.

This may appear to us rather a harsh and uncharitable criticism of the New Education, but it is a reaction against the sentimental and romantic approach which we sometimes make in our dealings with children. The New Education has drawn our attention to an important psychological truth that effective and economic learning must be based on the child's immediate interests, but it is a mistaken belief that these interests alone can be the sole guide for the child's behaviour. The school as a social institution has a responsibility to stimulate worthwhile and abiding interests. It cannot be expected merely to follow the interests of the young. A proper study and understanding of child nature is essential for the development of a science of education, but answers to the most profound questions relating to values and purposes have to be found outside the school in the realm of ethics and politics. In the planning of education, children's interests and the purposes of education should be taken into account, but an educational theory which relegates the values and ideals of a community to the background is bound to meet with failure and frustration. The theory underlying the child-centred school is the product of the age of individualism and *laissez faire* which has passed away...

The New Education is rightly opposed to all those methods in education which attempt to mould the minds of youth to a pre-conceived pattern. In our own day we find examples of these methods in totalitarian societies where all cultural forces — science, philosophy, religion, press, literature, music and art are harnessed to inculcate in the minds of youth one supreme value, such as the class struggle and proletarian revolution. The New Education encourages independence of thought and creativity and it is natural that it looks down with disfavour on any authoritarianism in education

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which conditions and regiments the minds of the young. This is excellent as far as it goes. It has, however, taken so far a somewhat negative attitude and has failed to assert those positive virtues which are characteristic of a democratic society. It is on account of this lack of positive belief and non-commitment to social ideals that the New Education has failed to arouse enthusiasm among the people. It is vehement in its criticism against a rigid, narrow and authoritarian type of education but when it comes to



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the question of defining its own objectives, it shows lack of courage and conviction. It fails to see that teaching is not a neutral process but is always directed towards the realisation of definite social purposes. A democratic society, which upholds the principles of freedom, social justice, equality and benevolence, undoubtedly stands for certain positive and constructive ends and it is the task of education to inculcate in the young loyalty to these basic principles. If this is considered as indoctrination, education, which makes a conscious attempt to form beliefs and develop habits in accordance with accepted standards of knowledge and ideals of conduct, cannot avoid indoctrination. Education has a moral purpose and implies guidance and control. It is wrong to think that individuals when left to develop according to their own propensities will invariably strive for the attainment of truth, beauty and goodness. The individual has to be initiated gradually into the cultural pattern of values and ideals of a particular society.

In undertaking the task of orienting the schools towards a particular society we are confronted with a difficult problem. If education always serves particular societies, and not a larger humanity the question arises: How is the world society and international order to come into existence? It is true that education always remains an intimate expression of the needs and aspirations of a particular society and each civilisation must develop a system of education which suits the distinctive genius and culture of its people. This need not, however, create any conflict between local, national and international loyalties. It is possible for a child to be initiated into the great society of mankind and still retain his identification with his family, community and nation. If the world society is to come into existence, it will not be by merely transcending loyalty to community and nation, but by developing strong loyalties to our communities and widening our horizon and consciousness gradually so that we may embrace the whole of humanity. The education programmes in different countries will aim at developing an appreciation and understanding of their own culture and civilisation and at the same time will to some extent em-



brace the concept of a common humanity. The world society will come into existence not by indulging in vague generalities or intellectual abstractions but by cementing the bonds of understanding and friendship among the different societies and cultural groups. This is the most challenging task before the New Education. Education cannot of itself build a new social order but it can collaborate with all those progressive forces which are working for its realisation. If education takes a position either of evasive neutralism or of joining hands with forces of reaction, it will only add to the confusion and disillusionment of our times.

In the conception of education, the teacher has a responsibility not only to impart the most accurate and the most comprehensive knowledge to children but also to cultivate in them loyalty to ideals. While his professional integrity

demand that he take an objective view of things, this need not necessarily lead him to a position of neutrality. He should certainly examine the controversial social issues from different points of view but he need not shirk the responsibility of stating his own point of view. If this is considered as bias or prejudice, it is much better for the teacher to take the risk of being considered prejudiced rather than to evade the issue entirely by making a pretence of neutrality. The teacher as a representative of the moral aims of the community must realise that his position in society is not merely that of a thinker but is similar to that of a religious leader or a statesman who strives continuously for the realisation of those moral ideals and social purpose which enrich the life of the individual and at the same time advance the cause of the good society.

## The Educational Scene in India

*Humayan Kabir.*

*Minister of Cultural Affairs and Scientific Research, Government of India*

**W**E SHARE a common belief in the basic importance of education for any reconstruction of life in India or anywhere else. It is obvious to us all that the future of any country will depend a very great deal on what the teachers do with the younger generation of to-day. In that sense teachers are in a real sense arbitrators of destiny. It is odd that all over the world there is a hiatus between what we intellectually recognise to be the status of the teacher, the duties of the teacher, the contribution we can make to social development and the kind of circumstances and environment which we offer him to his work.

In the modern world, social prestige depends to a large extent on what a person's emoluments are. There are of course other compensations in the case of the teacher. There is the satisfaction of doing creative and socially necessary work. But primary teachers earn roughly the wages of an unskilled labourer, almost anywhere in the world except in Japan and Turkey. A secondary school teacher earns as much as a semi-skilled worker, and a university professor

or teacher perhaps as much as a junior executive.

I propose to survey very briefly the field of Indian education, a very vast canvas. The preliminary introduction is perhaps not completely inapt because in itself, in the formulation of the educational pattern in India today, in the formulation of the India of tomorrow, the importance of education has been recognized. The recognition of the need for universal education is a comparatively new phenomenon throughout the world. In earlier times the state in society did not consider it to be an obligation to provide facilities for universal education to its members. In fact in the past, education was generally the prerogative of a privileged group, selected differently in different parts of the world but nowhere aware that the provision of universal education was part of its social obligation. In parts of India we find that the State did recognize some obligation to provide higher education, did contribute towards the maintenance of research institutions and institutions of higher learning, but not towards elementary education.



Elementary education everywhere was very largely left to the officers of the village community. Perhaps it was the American revolution in 1776 that first established the idea that if everyone is going to take a share in the government of the state, everybody must have knowledge, and it became recognized as an obligation of the state to provide education. And therefore we find that it is only towards the last decade of the eighteenth century and more markedly from the middle of the nineteenth century that the idea of universal education as an obligation of the state gradually crept round the world. To-day, the obligation on the State to provide education for every citizen has become of paramount importance. We in India recognize this. In our constitution we have provided that every child up to the age of fourteen has a right to education. We did it at a time when the position in India was very difficult. We started on our democratic experiment at a time when only something like fourteen to fifteen per cent. of our population was literate. A fairly large, though not a very large proportion of children were receiving education, so that the adult percentage of literacy at the time when India became free could not have been more than ten per cent.

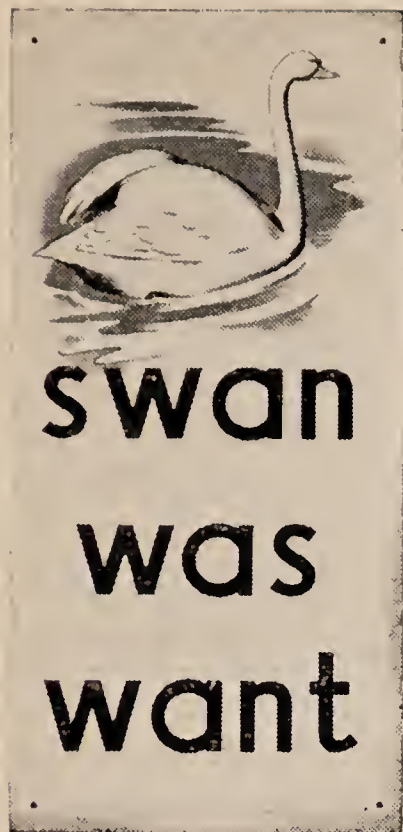
We ventured into this great experiment of democracy for four hundred million people with ten per cent. literate adults. It was perhaps a gamble in faith, a gamble on the good sense, knowledge and judgment of the Indian people. Fortunately the gamble paid well. There were certain compensating factors in India. Even though literacy was not widespread, education by word of mouth had been a long standing tradition and the number of people educated in that sense was larger than the number of literate people. But in a growingly complicated world, oral education cannot transmit the body of knowledge that is required for effective citizenship. In the growingly complicated world, literacy becomes an indispensable element. Therefore our first task was to push forward programmes of school education as fast as we could. The constitution laid down that universal education for children must be provided within ten years, that is by 26th January 1960. I regret to say that that ideal has not been achieved,

perhaps partly because it was over-optimistic. In 1947-48 only thirty per cent. of the children between six and eleven were going to school. Even that meant fifteen million children. To push it up by ten per cent., as was the target in ten years, was a task not only beyond the capacity of a comparatively poor country like India but perhaps beyond the capacity of any country in the world.

I think that what we have done, though it is not up to our expectations (I believe that we could have done a little more than we have) is yet not inconsiderable. By about 1956-57, for which I have the latest available figures, we reached thirty million. In other words, in about eight to ten years, fifteen million additional children have been brought into school. And now we are hoping that perhaps in 1966, that is in twenty years from the time that India became free, we shall be able to provide school places if not for all our children, at least for eighty or eighty-five per cent. of them. This means an addition of another fifteen million in the course of five or six years. It is not an easy task. But that is the task we have set ourselves, and my faith and hope is that we shall be able to carry it out.

Simultaneously there is also the question of improving the quality of education. Of course that is a perpetual problem. I have sometimes been called a revolutionary, sometimes a leftist, sometimes impractical, but I think I am a conservative in one field, that is in the field of education. This is for two reasons; I am a conservative in education partly because it is just not possible to carry out any revolutionary changes in education because the teachers of a generation cannot be suddenly replaced by new ones. It is not like the dragon seed that you sow — and at the next moment fully armed, fully developed adults spring up. Teachers have to be trained through one, two, three generations. No system in the world can just do away with existing teachers. Therefore, whatever the system which we introduce, it will be conditioned by the teachers who are going to carry on that system, and these teachers, with their training, their background, their experience, their past tradition, will partially keep alive a link with what has gone before. And the second





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reason is that in education we are really shaping the future of the nation and have no right to play with that. What we do with education to-day is going to determine the future of the country, and in the modern world, the future of one country is inter-linked with the future of all other countries. When you are playing for such high stakes, I would err on the side of caution rather than rashness. Continual adjustments have to be made, continual changes as new situations arise. But there cannot, in my view, be any complete break with the past. And therefore, if I may for a moment make a side remark, the New Education does not appeal to me very much. In education there is and must be continuation, and we go back to old values, some of which come to be regarded as new, things which have never been denied by anyone. The principle of activity in education, the principle of co-education, the principle of better co-operation between teacher and pupil; in any country at certain periods these values have been recognized. And in education I do not

want division between new and old; in education I want the continuation and the co-operation and the transference of experience from one group of teachers to another. Labels sometimes not only create an intellectual rift; sometimes there is a danger that they build up groups who look upon one another as almost antagonists. And more than in any other field of human activity, I believe that education is essentially a field of co-operation.

So far as elementary education is concerned, we aim first of all to provide facilities so that every Indian child has the opportunity of receiving an education needed for the modern world. Our Prime Minister once said that he wants the kind of education that will develop in India men who have a scientific outlook and are at the same time rooted in our tradition, rooted in our past, venturing into the future, launching into the unknown.

We have also to carry on simultaneously a programme of what we in India call social education. In other countries it is sometimes called adult, sometimes fundamental education. While the education of children is and will remain important, it will take time before the children grow up. Decisions in the sphere of politics, economics, the social sciences have to be made. Therefore as only ten per cent. of Indian adult citizens were literate in 1946, literacy had to be encouraged as quickly as possible. And we accepted what we call the social education programme, a programme in which literacy, citizenship and hygiene, some economics, craft, recreation and social ideas, all these were integrated into a complete programme, and our aim was to try to make in about twenty years about fifty per cent. of the Indian adult population literate. Here again the progress of this programme has varied from time to time and from state to state. But one very interesting thing has come to my knowledge recently. We have a census every ten years. In the 1951 census, the total literacy for India was estimated to be something like seventeen or eighteen per cent. We do not yet have the level for the 1961 census, but on the occasion of every census we start a preliminary investigation two to three years ahead. The first report to the Census Commission already



published in the papers, indicates that in 1961 the overall literacy in India is likely to be of the order of forty per cent. Maybe a slightly optimistic report, but the Census' preliminary forecast have not generally been more than two to three per cent. wrong in the past. Even at a modest estimate, literacy is likely to be about thirty-five per cent. by 1961: that is it will have doubled in ten years, — a considerable achievement.

We are a population of four hundred million. Do not forget that numbers are a source of strength, but also a source of weakness and a great problem. When all our children receive primary schooling, we shall have something like fifty to fifty-five million in our elementary schools, the population of France, the population of West Germany. If you take elementary and secondary schools together, the number of children are perhaps more than the population of Italy, almost the combined population of Germany and France.

Thus we have simultaneously the problems of elementary education and of adult education — they are linked. The majority of elementary school teachers is provided by secondary schools. In 1947–48, the total number of secondary school children in the whole of India was roughly about three million, in 1956–57 it was over six million. To-day I do not have the exact figures but it must be about eight million. Again, considerably more than doubled in the space of about twelve years. I have no doubt that this figure will go up to about ten million very soon. Secondary education presents us with a bigger problem, a bigger challenge to India. Secondary education provides teachers for elementary schools, provides the material for universities, trains those who are going to take up higher education in various fields. Along with this expansion in number, we have been seriously concerned with improving the quality of secondary education. Here again many measures have been taken. In the past we have often looked upon secondary education as merely preparation for an entrance examination to a university, not as a stage more or less complete in itself. Those who had completed secondary education were sort of half-finished products, who had to be finished, but who could

not ever go to a finishing school. Some of the problems of secondary education have been due to the fact that they would remain half finished. We have therefore in the last few years been concerned in making secondary education a more or less complete stage in itself, for we recognize that for the vast majority it will not be possible, and may not be necessary, to go beyond secondary education. Except in the United States of America, the majority of people all over the world complete their education at the secondary stage. We are trying to remodel our secondary education by developing what are loosely called multi-purpose schools providing alternative courses so that the citizen can function as a citizen as soon as he has completed secondary education.

The position of our University education has been a little odd from the beginning. Even though educationally backward compared with some of the advanced countries, we are not backward in University education. We have always had more or less the same proportion of people going to the Universities as in a country like the United Kingdom, even slightly higher. The number of university students and the number of universities have been increasing very fast, some people think at a slightly terrifying pace. The number of university students in India and Pakistan in 1948 was about two hundred and fifty thousand. By 1956/57 it was about three quarters of a million; to-day it must be approaching a million. Compare this with a country like the United Kingdom where for many years there were only about seventy thousand students at all universities and higher institutions put together. To-day I do not believe the figure is very much more than a hundred thousand. So our education has been most satisfactory in this respect. At present, a higher proportion of the students come from the higher classes, but when the base has been built, when there is universal education for everybody, this will be automatically rectified.

To this broad picture of education I will only add one or two sentences about technical education. In this field, the deficiencies were the greatest before India became free, and perhaps the rate of progress has been the most



spectacular, and most encouraging. In 1947, the annual admission into engineering colleges in this country was less than three thousand a year. In 1959, the admissions were well over ten thousand five hundred, and we propose to push it up to about twelve thousand in 1961. In polytechnics, and comparable institutions the annual admissions in 1947-48 were less than four thousand. Again the same feature of imbalance. At the polytechnics less than four thousand, at the degree colleges less than three thousand, whereas the ratio between the diploma holder and the degree holder in the United Kingdom is about five or six to one and the same proportion holds in the United States and in fact throughout the world. We have rectified this to a large extent. The admissions to the polytechnics in 1959 were over twenty thousand, and will be twenty-five thousand in 1961.

So far as technology and engineering are concerned there were hardly any facilities in India before 1947. To-day we have about eighteen institutions where facilities are provided for post graduate instruction in technology and engineering for about five hundred students. Spectacular advance has been made, but we are conscious also that technological education must include some provision for humanities. In our higher institutions of technology, the study of some social science and philosophy is compulsory. In the Kharakpur

Institute, the Bombay Institute, the Madras Institute and the Delhi Institute, the four higher technological institutes modelled partly on the United States and on the *Technische Hochschule* of Zurich, some instruction in the humanities is integral.

This is a broad picture of current educational programmes. We aim to educate people who will be familiar with modern developments in all fields of knowledge, — science, humanities, technology, — conscious of the great obligations laid upon citizens in all countries of the world because of our astonishing technological advances, but at the same time people who are conscious of the need to preserve our ancient values of understanding and compassion. These values were ours two thousand six hundred years ago. Understanding and compassion, greater knowledge of other people, compassion not in the sense of pity, but in the literal sense of fellow feeling, a sense of identity with human beings, with their great diversity of language, communities, religions, traditions, nations alike.

That I think is the aim which we have. We do not always carry it out. In almost all countries in the world there is a lag between educational ideas and educational achievement. And we are always conscious of how we lag behind the educational ideals we have set ourselves. But that is the ideal. And it is one towards which we hope education will move, and thus serve not only India but the world.

## Valedictory Address

Rajendra Prasad,

President of India

**B**ASICALLY, the problem of educating the people is the same the world over. There may be variations in local conditions, regional peculiarities and special requirements, but the ideal of education, namely, drawing the best out of youth so that they are able to develop their innate faculties, turn them to good account, and further acquire the capacity to grow in future on their own, is verily the same all over the world. Human personality and the immutability of the laws that govern the deve-

lopment of the human mind provide the common ground that enables educationists to make a comparative study of educational problems and to try to evolve the ideal theory or system which would meet the changing requirements of human society.

As is the case with every branch of human knowledge, education depends for its study and systematic growth upon cumulative experience. The theory of education, its system and methodology have grown with human experience. It



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is essentially man's requirements and the resources at his command which have conditioned the system of education. There was possibly a time when material resources had not so much to do with the imparting of instruction or at any rate the spread of education. But, those were also times when education was not looked upon as a universal need. Its scope was limited, as was its application to multiple spheres of human activity. But times have changed and with them the whole pattern of human society.

The advances made in our knowledge, specially in the field of science and technology, have largely changed the scope, the utility and even, to a large extent, the immediate purpose of education. If in the past education was mainly a matter of personal attainments, it has now become one of our foremost social needs, in which, of course, the individual's needs are included.

All-round development in printing, communications and other visual and auditory aids has vested education with unforeseen potential for human good or ill. Education is now believed to be capable not only of affecting human understanding and character but also of predisposing, to a large extent, all social or national behaviour. It is no wonder that education has come to occupy a foremost place in the nation-building programmes of all modern countries.

From this progress in education and the general advance made in the science of pedagogy has sprung a new problem. Having recognised the potentialities of education, we now ask ourselves how best can they be developed and regulated so as to ensure the maximum benefit for all members of the human society? This question is necessarily forced upon us in the context of tensions and proneness to aggression displayed now and then by some of the members of the human family.

In this context it may be well worth remembering that the social system as it obtains in the advanced countries, and even in the backward communities, is based on a system of competition rather than of co-operation. It has laid emphasis on acquiring material objects which give comfort, rather than on cultivating those virtues which give contentment and happiness. Naturally the acquisitive tendency in



man has acquired a predominant position in his life and thought. If a society in which all will be happy and contented has really to be created, the emphasis will have to be shifted from competition to co-operation, from the acquisition for material prosperity to the acquisition of a sense of contentment and happiness.

It may well be that this requires a revolutionary change in human thought. Not that it is altogether new; because all philosophers, teachers and specially religious reformers have laid emphasis on this and have pronounced it to be a higher and nobler virtue of man than his power and strength to acquire material prosperity. But now that time and distance have practically ceased to play an important role in the life of men and especially of nations, we cannot help reverting again and again to the desirability of recatching old values and reenthroning them in the hearts of men, even in an age when the conquest of other planets is within the reach of man's intellect.

This big change in human outlook can be brought about by education, education not only of the young but also of the grown-ups and even of the intellectuals, so that the younger ones may grow up in a new atmosphere of friendship and cooperation and the older ones may realize the ultimate futility for human happiness of all material gains. After all, no one can claim that mere physical possessions have given contentment and true happiness to any single individual, whereas there have been men and women in all ages and all countries who have risen above mere physical wants and found supreme happiness growing out of their inner contentment. It would not be true to say that all such men and women were happy because they were ignorant, nor that their contentment and peace was the peace of the grave. They were truly illumined men and women and they were happy because they understood the genuine value of all things.

In every country there are people with different grades of education and culture. Education in the modern sense has not reached all, and in some countries, for want of material resources, it is difficult to make it reach all. But the concept of contentment which is not dependent upon material resources is capable of being

carried to all, and education, if it has to take in its sweep the rich and the poor, the progressive and the backward, the highly intellectual and the mentally undeveloped, must make the propagation of spiritual values one of its fundamental points, so that even where it cannot carry the benefits of modern education to all, it can at any rate enable them all to be contented. It will not mean suffocating their desire for improvement; it will only teach them to work, but to work without being disturbed by the fear of failure or of the non-attainment of result.

So the task of the educationist has expanded not only horizontally but also vertically and all his mental, moral and spiritual resources have to be so utilised as to make them as effective with the highly intellectual as with the man of little intellectual attainment. Competition, in its ultimate analysis, is based on violence, and co-operation on love, and if a fundamental change has to be brought about in the outlook of individuals and nations, this fundamental difference has to be kept in view and the principle of love appreciated and applied in all the spheres of human activity. The educator has to do it.

If education is such a vital factor in the conduct of the affairs of men and nations, is there any reason why no effort should be made on the international plane to the healthy use of education as a means to planting the right kind of ideas and ideals in the minds of young learners?

This was obviously the question which led to the founding of a New Education Fellowship after the first World War. In the very nature of things this Organisation could not be expected to show spectacular results. But it has brought together a number of countries and provided for them a forum for the discussion of the various problems connected with education in the context of changing conditions in the world at large through discussions conducted by its various sections and through international conferences.

The New Education Fellowship has applied itself to the task of improving the quality of education, and of so transforming itself that it can fit present and future generations for living



in rapidly changing world conditions. The Fellowship's belief that one key lies in helping the individual to realise his own potentialities for social and creative living, and its conviction that by striving to eliminate the basis of prejudice and to promote awareness and understanding, it can make a contribution to the creation of a more harmonious world, should be widely welcomed. If I may so, this belief and the actual working of the New Education Fellowship can be looked upon as a forerunner of other international efforts, notably the UNESCO programme, in the sphere of education, art, and culture.

Education, especially universal literacy, is looked upon as the first requisite of a present-day society. As a result of research and experiments there are a good many theories and systems to select from, but the main crux of the problem of modern education is the material resources of a State to implement its educational plan. We in this country, who have been behind none in anxiety and enthusiasm to bring the fruits of education within the reach of each one of our citizens, have often had to revise and modify our plans on account of our limited resources.

More than twenty years ago, our great national leader Mahatma Gandhi foresaw this difficulty. The necessity of getting over the hurdle of inadequate resources and his own faith that education, in order to be true, must be both intellectual and manual, were responsible for the birth of the idea of Basic Education. He spared no pains in exchanging views with education experts and with their help in perfecting the system of Basic Education.

We have, since Independence, been encouraging this system by giving it a trial in all parts of the country. I think it has started striking roots and may sooner or later come to be recognised as the only answer to our problem of education and literacy. I must confess we have not yet emerged from the trial and error stage. We firmly believe that the inclusion of handicrafts or a little manual work in the school curricula provides a fair chance to our students to meet a part of the cost of their education and at the same time creates in them a healthy outlook on life. We also believe that it will

result in the many-sided development of a student's personality. But as I have said, this is a belief which, howsoever in keeping it may be with the theory of education, is yet to be tested on the touchstone of actual practice. Your views will be welcome and should be of help to us in improving the theory and practice of this system. I need hardly say that our plans are elastic and we are ever open to conviction. Who can afford to be rigid in matters educational?

May I close with a word of appeal to you all to keep in view, not only the limited purpose of educating the individual but also that of preparing the ground for the new world in which competition and acquisitiveness will have given place to co-operation, contentment and dedication to the service of all.

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## Post-script

THE Tenth World Conference of the N.E.F., which met in Delhi with the generous support of the Government of India, may well prove to be one of its most significant conferences. Its theme *The Teacher and his Work — East and West* was deliberately comprehensive; it was examined under six more precise headings,<sup>1</sup> so as to give depth as well as breadth to the proceedings. The work was done in sixty small discussion groups, each under a leader who had spent the preceding two weeks in a group led by one of the six distinguished Trainer-Lecturers<sup>2</sup>. This pattern was evolved during the Fellowship's long experience of group work<sup>3</sup>.

Briefly, the purpose of the group pattern is to put each conference member in a situation in which he is an active participant, in which the maximum exchange of information can occur, and where prejudicial attitudes may be modified by each member's growing appreciation and understanding of cultural differences.

To conduct so large a conference in this way, when the majority of its members were unfamiliar with this pattern of working, was a bold, some would say, a rash experiment. Dr. Prem Nath's assessment shows how far he found it an experiment worth making. There were of course, imperfections, lessons to be learnt, future modifications to be resolved upon; but the gen-

eral feeling, so far as it can be gauged so soon after the event, is one of satisfaction.

For this, and all that lies behind it, the Fellowship is truly grateful to its Indian friends, perhaps first of all for the trust they showed in accepting a novel and to them quite unfamiliar conference pattern. Whatever doubts some of them may have had, nothing stood in the way of their devoted preparation for the conference and their energetic execution of the manifold plans necessary for its conduct. The material arrangements necessary for receiving, accommodating and feeding seven hundred people, the provision of sixty rooms for discussion groups and halls for plenary meetings, publicity through press and radio, arrangements and transport for receptions and local visits, and the concern shown for the comfort of visitors from overseas, all imposed a heavy burden upon the Indian Section's officers and members in Bombay and in Delhi. It is difficult adequately to thank them and their many helpers (including the students of the Central Institute of Education in Delhi), who laboured for long hours before, during, and after the conference.

The President of the N.E.F. enlisted interest both in the Seminar and in the Conference in University and Government circles. The N.E.F. could not have been more highly honoured by official recognition. The Chancellor of the University put its buildings at the Fellowship's disposal. The Reception Committee had as its Chairman the Chairman of the University Grants Commission, who opened the Seminar. The Prime Minister himself opened the Conference. The President of India sent a gracious message, gave a reception to all conference members, and closed the conference with a Valedictory Address which shows full understanding of the Fellowship's aims. Warm hearted hospitality was shown to members, including a reception given by Mr. Nehru for overseas visitors, and receptions given for all members by the Minister of Cultural Affairs and Scientific Research, by the Mayor of Delhi, and by the Director of Education and the Headmasters of Delhi Secondary Schools. Both the

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<sup>1</sup> The Gandhian Contribution to Education; Philosophy and Practice of Teacher Education; Administration, School Inspection and In-Service Education; Education in Home and School for Full Responsible Living; The Place of the Sciences in Modern Education; The Contribution of the Arts in Modern Education.

<sup>2</sup> Shri G. Ramachandran, Editor *Gandhi Marg*; Professor Ben Morris, University of Bristol Institute of Education; Mr. S. C. Mason, Director of Education, Leicestershire; Professor Abdul Aziz El Koussy, Technical Adviser to the Ministry of Education, Egypt; Professor J. A. Lauwerys, University of London Institute of Education; Dr. Mulk Raj Anand, Scholar and Author.

<sup>3</sup> See Conference Reports in *The New Era* November 1951, November 1954, October, November, December 1956 and January 1957. The May and June issues will contain reports on Delhi from the Trainer-Lecturers and others. See also *Conference Story*, a report on the 1956 Utrecht Conference by Professor J. W. Tibble.



Minister of Education and the Minister of Defence addressed the conference, the former giving a luncheon party and the latter a dinner party for Trainer-Lecturers and conference officials.

All this was deeply appreciated, and the seal on India's hospitality was set by the invitations given by many Delhi residents to entertainment

in their own homes. Those of us who came from outside India will long cherish our memories of the vigour and the kindness of its people, and be thankful for the impact which its cultural richness made upon us.

J. B. Annand

*International Secretary to the N.E.F.*

## Dr. D. Katzaroff

The New Education Fellowship has lost another real friend. We learned last month that Dr. D. Katzaroff, one of our vice-presidents, had died suddenly in Sofia.

It was in 1927 that Dr. Katzaroff, Professor of Education in the University of Sofia, founded the Bulgarian Section of the N.E.F. It proved to be a lively group of keen people, engaging in research as well as in the dissemination of Fellowship ideas, and publishing a magazine *Svobodno Vaspitanie*. It regularly contributed part of its annual income to the support of N.E.F. Headquarters. On the initiative of the Section an experimental school was founded in Sofia in 1934 and an educational advisory board set up to advise parents with difficult children. There were active groups in Plovdiv, Ichtiman and Sofia.

With the change of régime all co-operation with Headquarters came to an end but every Xmas a card of greeting arrived signalling the deeper link that outer circumstances could not destroy.

The last time I saw Dr. Katzaroff was in 1932 at our Nice conference and I still have the little carved jewel box he gave me then.

We have come, I believe, to a time of rebirth for the Fellowship. I hope we may find among our younger members, who will carry the Fellowship in the future, persons with a faith and fervour such as Dr. Katzaroff's. This, I am sure, would be one of his deepest hopes.

Clare Soper

I was privileged to get to know Professor Katzaroff during the week in July 1958 when he attended the meetings of the International Council of the NEF in Tirlemont, Belgium. It

was for him, of course, a moving and momentous experience to renew after twenty years personal contacts with founder members of the Fellowship, like Elizabeth Rotten and Kees Boeke, and old friends like Peggy Volkov. Having doubtless with difficulty obtained the visa permitting him to travel beyond the frontiers, he expressed a wish to come to England, and Jim Annand and I made what efforts we could at the British Consulate in Brussels to obtain the additional visa: but the time factor made this impossible. His contributions to the Tirlemont discussions remain vividly in my mind on two counts: his passionate plea that our pre-1939 Sections in countries now beyond what we call the 'iron curtain' should not be written off as dead, and his profound faith in the principles of the New Education without the light of which systems of education might only succeed — to use his own expressive phrase — in 'training better pickpockets'.

From my short acquaintance, I know why his old associates feel that we have lost in him a great internationalist and a heroic advocate of our educational ideals.

H. Raymond King.

Like Raymond King's, my acquaintance with Dr. Katzaroff was limited to the week in Tirlemont. Yet it was long enough for true friendship to develop. His courage and his steadfastness, his deep insight and his modesty, impressed us all. His was a warm and sympathetic personality that diffused a spirit of fellowship. His students must indeed have been fortunate to have him as their teacher.

J.B.A.



## News and Notes

### VICTORIA

The principal items of news from our Section have been a change in the Presidency, a Federal Council meeting in Melbourne during the visit of Dr. Peggy Volkov, and the recent visit of Professor Ben Morris.

Dr. K. S. Cunningham, formerly Director of the Australian Council for Educational Research, and a pioneer of the N.E.F. in Australia, was elected to the Presidency. The retiring President, Rev. T. Timpson accepted a Vice-Presidency but has recently found it necessary to resign from the Executive because of the duties of his position as Secretary of the newly-founded College of Education.

During the year we collaborated to some extent with the Victorian Institute of Educational Research, holding several joint meetings with them to hear speakers of particular distinction such as Mr. Simonjuntak from Indonesia and Dr. David Russell from America.

*Federal Council Meeting and Conference:* During September 1959, Federal Council met in Melbourne and at the same time a Federal Conference was held. Addresses were given by Miss D. J. Ross, M.B.E., Federal President of the N.E.F.; Dr David Maddison, Senior Lecturer in Psychiatry at the University of Sydney; and Mr. T. Stern, retired Superintendent of Teacher Training, Western Australia. At the

Federal Council meeting it was decided that South Australia would form the next Federal Executive after the next Council Meeting in about the middle of 1960.

*Dr. Peggy Volkov:* The Section was stimulated by the visit and discussions with Dr. Volkov. Several ideas arising out of these will be considered in planning for this year's activities.

*Professor Ben Morris:* The Victorian Section was exhilarated by the visit of this distinguished educator, and the ready co-operation of the Director of the Education Department as well as the Psychology Department of the University and the School of Education was a pleasing feature.

The programme consisted principally of three public lectures and five seminars for selected homogeneous groups of teachers at two levels, training college staff, heads of schools and psychologists. The lectures were well-attended by enthusiastic audiences and applications for enrolment in the seminars came in long after all the places had been filled. Our only regret about the seminars was that it was impossible to do more, in a single session, than pose some of the questions each of the groups might ask themselves. We hope the members of some of the seminars will form groups to continue where the seminars ended.

Joyce Harrison

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# THE NEW ERA

IN HOME AND SCHOOL

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## The Gandhian Contribution to Education

### I.

At the first sitting of the Group Leaders of this section, Shri G. Ramachandran took up for study the concept of Basic Education as the core of the Gandhian contribution to education. It was stressed that Gandhiji looked at life as a whole and as a unity, and on education as the only revolutionary instrument of lifting life continually to something better, richer and fuller, materially, culturally, morally and spiritually. Gandhiji, nearly 20 years ago, deliberately gave his educational programme the name Nai Talim, meaning New Education. Under Nai Talim, education became life-centred, instead of text-book centred and Nai Talim was defined as education for life, through life and throughout life. Nai Talim became divided into Pre-Basic, the nursery school part; Basic, elementary education between 7 and 15 years of age; Post Basic, high school education; and Social Education, adult education in the widest and most relevant sense.

Gandhiji, however, took up first Basic Education for boys and girls between seven and fifteen years of age, i.e., for a period of eight years. This Basic Education, according to him, was the birthright of every child in India and no child must remain without it, if Indian humanity was to move onward. When Basic Education came into the picture and grew, it expanded downwards into Pre-Basic education or education of children from two to seven years of age and it also expanded upwards into Post-Basic education or education of boys and girls from fifteen to eighteen years of age. Gandhiji did not live long enough to develop his ideas on University Education emerging from Post-Basic Education. Social or Adult Education and Basic Education were kept close together from the very beginning, because the Elementary Education of boys and girls and of

parents were intimately related to each other; one would not succeed without the other.

The Gandhian concept of education aimed at the development of all the faculties latent in boys and girls leading to the all round growth of their personality, both as individual human beings and as members of a just, peaceful and progressive human society. Education must harmonise skills of the fingers with mental growth. Gandhiji had even once poetically said that he wanted not only thinking brains but thinking fingers. He reasoned strongly against the common divorce between learning and working. He wanted work to vitalise learning and learning to vitalise work. He, therefore, sometimes referred to Basic Education as education in and through work. The traditional Indian Educational system of the last 100 years or so had divorced them and Gandhi, like Rabindranath Tagore, was a constant rebel against it.

The question was raised as to how the content of the syllabus of Basic schools could be linked with actual experiences and life situations. Shri G. Ramachandran explained that during the whole of the eight years of a Basic school, teachers and students should jointly map out areas for the study of both the natural and social environments, recording the data collected in two separate Log Books. These two Log Books would become treasure-houses of raw materials of knowledge from which teachers can draw lessons from time to time, related to subject-headings in the syllabus. And, because boys and girls would have taken their full share in gathering the data, the linking of their experiences in this regard with subjects to be learnt would be fruitful and pleasurable. In regard to building lessons around processes of productive work, this would be done by keeping careful records of work done from day to day



as also of the discussions in regard to every question of 'how' and 'why' which arose in the course of the discussions. This would be the third treasure-house of data open to teachers and students for linking experience with subject-headings in the syllabii.

Group Leaders asked whether traditional teaching methods were completely ruled out in Basic Education; the answer was that they may be used only when found very necessary, that the new method should be central while the traditional method may be treated as supplementary now and then. It depended on the trained teacher how efficiently he could handle the new method, which had been called Correlation.

Through the values of co-operative community living and work, boys and girls would grow up with the courage arising from self-reliance, initiative arising from the exercise of responsibility in daily life, and imbibing from the earliest years reverence for democratic traditions.

#### THE SOCIAL PHILOSOPHY OF MAHATMA GANDHI

At the second sitting, one of the Group Leaders raised the question of the social order envisaged by Gandhiji. He suggested that without some understanding of this subject, it would not be easy to understand Gandhiji's views on education. Another member raised the question as to what was the place of play in Basic Education, and if it was all work and no play in a Basic school.

It was admitted that unimaginative teachers, over-stressing productive work, might introduce the element of drudgery in a Basic school. This had to be carefully guarded against by emphasising every time that the object of Basic Education is education, and production is only a corollary. Productive work was an instrument of education and not an end in itself.

The social philosophy of Gandhiji was then taken up for study. The Gandhian concept of a Social Order was called 'Sarvodaya'. Just as Democracy, Socialism, Communism, indicated different types of social order, Sarvodaya also very clearly was indicative of a social order. The nearest equivalent in the English language

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to Sarvodaya would be something like 'Just, Peaceful, Democratic Socialism'. Ruskin's concept of social justice in *Unto this Last* is implicit in Sarvodaya. It accepts literally that the speed of the fleet is the speed of the last boat. Therefore, we have in Sarvodaya the idea that full and equal justice should reach the weakest and the least in the community before it can be called a just community. Sarvodaya treats as unsatisfactory the rule by the majority as in Democracy or the dictatorship of a determined minority as in Communism or ever increasing State control as in Socialism. It seeks to achieve justice for everyone by peaceful means. It stands for revolution by consent, not by coercion. And justice, once achieved, should be maintained and nourished only through democratic processes.

It was Gandhiji's faith that mental and moral development on the one hand and the development of technology on the other should not be divorced from each other. All should help in production at some level or other and all should get learning at the same time. If this integration of learning and working was not achieved in the lives of boys and girls in schools, it could be achieved later only through compulsion and coercion, which would damage men's minds.

At this stage the question of text-books in Basic schools was raised. Was it possible to avoid text books altogether? After all, children would need books and if so, what kind of books? Many questions were asked, and answered more or less.

It was one thing to say that elementary education during the first 8 years ought not to be wholly text-book-centred and another thing altogether to say that books can be given up completely. There should be plenty of reading books for boys and girls and reference books for teachers. What must be avoided was pinning the minds of boys and girls to text books, leading to cramming and memorising. Memorising will be necessary, but education was other than memorising and concentrating on lessons in text books. Perhaps it might be possible to produce a new type of book which can take the place of text books and which, without pinning

down the minds of boys and girls only to specific lessons, might rouse the intellectual curiosity of children to learn more than something particular in the book.

#### SELF-RELIANCE AND SELF-SUFFICIENCY IN BASIC EDUCATION

During the third sitting one or two Group Leaders asked what was meant by self-sufficiency in Basic Education. Confusion had arisen because of different interpretations of this matter. The following explanation was offered:

If productive work was to yield knowledge under various heads, then such work had to be planned, regulated, executed and assessed as educational projects of work. This has to be carefully and scientifically done. Once productive work stands out as productive work, it could not be careless, casual or shoddy, but must be as good as possible consistent with the age of the children. In the earlier years production in the farm or workshop would produce little, but later on would be not inconsiderable. Whatever was produced should either go back to the management or to the boys and girls themselves. To begin with, the idea was that what was produced would belong to the school management.

It was considered that this might help extend elementary education in a poor country like India. Later it was considered proper that whatever the children produced should belong to themselves. Self-sufficiency came to mean giving every child in a Basic school one noon-meal a day and two sets of clothes per year. Many children were prevented from coming to school by the lack of these two amenities, and if they could be supplied through the productive work of a Basic school, that school would be full of children. Some of the Group Leaders continued to think that such productivity would not suffice in any school, so it was further explained that neither the State nor the Management would ever be freed of the responsibility of financing the school and its needs, with the help of the community.

The Trainer Lecturer, however, brought the discussion back to the point that productive work was conceived more as an instrument of



education than for productivity. At this point Shri J. K. Shukla quoted from Gandhiji: 'The test of success is not the self-supporting character, but that the whole personality has to be drawn out and developed through productive work in a scientific manner.'

#### EDUCATIONAL AND ECONOMIC VALUES IN BASIC EDUCATION

At the fourth sitting, a start was made to examine the principle of correlation in Basic Education. It was clear that Gandhiji was faced with two problems of equal importance in India, i.e., the need for increased production through industrialisation and the need for maintaining employment for the many millions of people living in five hundred thousand villages. This was certainly a very complex problem. Industrialisation, after a certain stage, might create unemployment and yet to turn away from industrialisation would mean to fail to give the people the much needed increased production. Therefore, his solution appeared to be that, while industrialisation took place involving a small fraction of the vast population of India, the majority of people should find employment in small scale and village industries. Basic Education was in some way related to this major problem of co-ordinating industrialisation and the smaller industries in rural areas.

The extent to which the creative capacity of boys and girls may be used to serve social needs became the central point of the discussion. As a result the following views appeared to emerge:—

If productivity was stressed more than was proper, it would lead to competition between schools to produce more. This would undermine education as a whole. If the State appropriated what was produced in tens of thousands of Basic Schools, political parties might take advantage of such a situation. Increasing demands may also be made on the schools. Children should be encouraged to produce for themselves and thus derive satisfaction and pride from such work. There was the element of drudgery in continuing at the same work for a long period. Shri Shukla explained in response to these misgivings that it had already been decided that whatever

children produced would go back to them to give them food and clothing. The whole spirit of Basic Education was to discourage competition in favour of co-operation. Children would be guided to be more concerned in doing well and efficiently whatever they did than with long range economic issues.

#### VISITS TO THE OKHLA BASIC SCHOOL AND TO THE JAMIA MILLIA TEACHERS TRAINING COLLEGE AND THE NATIONAL INSTITUTE OF BASIC EDUCATION

The fifth day of the Seminar was utilised by Group Leaders to visit the Okhla Basic School and the Jamia Millia Teachers Training College. The following is a brief report of these visits drawn up by one of the Group Leaders and approved by the rest:—

There were over 200 boys and girls in the Okhla Basic School. We saw the morning assembly which was conducted by the School's 'Prime Minister', a boy of about 13 years of age. It opened with a prayer acceptable to both the Hindu and Muslim children and was followed by the introduction of the visitors. Some of us were surprised at the amount of order displayed, both as the children moved to their classes and in the ensuing physical training, in which the 'Prime Minister' led the elder boys in various movements intended to develop bodily coordination and a sense of rhythm.

We saw various activities at the school — boys at work in the carpentry, others engaged in weaving, an arithmetic class at work in the kitchen garden, some younger children spinning cotton thread and singing together. In every case we were impressed by the sense of purpose and dedication. There was no sign of any disciplinary problem and all the children appeared interested in what they were doing. There was an obvious pride in both the staff and pupils in the products of the school which were on this occasion on display.

The visit concluded with a small concert presented by the students. Here, among other things there was a spirited discourse between two boys, one a public school boy and the other a basic school boy. The basic school boy suggested that the public school boy was



growing up as a parasite, not being trained to build a new India from below and knowing nothing of productive work. The public school boy countered by saying that he was getting better education and knew more English and would some day be more fit to take up administrative work under the National Government!

All of us were impressed by the whole spirit of the school and by the amount of responsibility which appears to be given to the senior pupils. Some of the questions which came to our minds were — was movement too restricted; could there be more scope for free activity; does the amount of responsibility given to the elected pupil 'Prime Minister' tend to separate him somewhat from the rest of the pupils; how can Western Schools achieve the same degree of co-operation which was apparent? The visit showed us that Basic Education is a real and exciting thing.

We made a short visit to the Jamia Millia Teachers Training Institute which is part of a larger Muslim University. Though Muslim in origin and attracting students from all over India, the majority of the students consisted of Hindus and there was perfect good feeling between the Hindus and the Muslims. 2 courses are provided, a two-year course for 1000 Post-matriculates and a one-year course for 25 Post-graduates. As this is a Basic Teachers Training Institute, considerable stress is placed on craft work and each pupil teacher under training has to take one or two crafts. Hindi, Urdu and English are all used as media of instruction in this All India Institute.

A short visit to the National Institute of Basic Education of which Shri J. K. Shukla is the Director followed. Here we saw something of the Institute's varied activities in training, publication, guidance and advice, experimentation in new arts and crafts, clearing of ideas and in research.

#### THE TECHNIQUE OF CORRELATION IN BASIC EDUCATION

Shri Ramachandran gave a detailed picture of teacher training in Basic Education. Pupil teachers admitted for training in Basic Teacher

Training Schools had generally completed successfully their high school education. The period of training was for 2 years. Keeping in view what the teacher would have to do in a basic school, the training school was itself run on the basis of a cooperative, productive, learning, self-reliant and self-governing community with the Headmaster as the official head and the elected pupil-teacher 'Prime Minister' as the Non-official head of the community and these two collaborating with each other to raise the level of the institution as high as possible.

Every pupil teacher had to learn one major and subsidiary craft and there were certain broad standards set to evaluate his productive capacity. He had also to learn a number of subjects; child and adult psychology, school administration, language teaching, the contents of the syllabus etc. He had specially to learn how to help children learn through experience and by linking experience to knowledge and understanding. In other words, he had to get a sound working knowledge of the science and art of correlation.

Group Leaders desired to study the technique of correlation further. The Trainer Lecturer said they should begin by looking at correlation as the method of linking experience and learning together. This might appear an over simplification. But experience in this context covered three areas already mentioned, i.e., the natural environment, the social environment and the processes of productive work. If all these areas were carefully studied and fully utilised, there was hardly any knowledge which the elementary school boys and girls needed to acquire which could not be drawn or derived from them. But this was merely the theory of correlation. It was asked whether it would not be too difficult for elementary school teachers to handle the technique of correlation efficiently and well. Shri G. Ramachandran emphasised that learning from experience was a more natural, fruitful and even simpler method than that of learning through books. Through a long period of time during which teachers kept up the traditional methods of teaching through text-books, the more difficult method had become apparently the simpler,



and the more natural and simpler method of correlation had faded out.

Stressing once again that correlation was both a science and an art, it was explained that there were some pre-requisite conditions which should be fulfilled before correlation could succeed. Even a clever teacher would fumble without such preparation and training, but even an average teacher could fairly succeed with the necessary preparation. While the teacher had to handle correlation carefully and precisely, i.e. in a scientific manner, he had also to enable learning by children to be an exciting and joyful process by handling correlation also as an artist. Hence the following conditions were listed:

- (1) Mastery of one major craft and good knowledge of one or two subsidiary crafts
- (2) Full knowledge of the subject-content of the syllabus under different headings, which means a good deal of brushing up of general knowledge
- (3) Practice of community living based on the pupil-teachers' self-government and sharing in community work
- (4) Appropriate teaching practice, not only in a model school attached to the training school but

in a few ordinary Basic Schools nearby, emphasising the art of explaining as very vital in the role of a teacher.

- (5) Continuous increase of general knowledge through discussion, reading books, etc.
- (6) Practice in organising various types of experience, keeping an eye on the subject content in the syllabus.
- (7) Application of the law of love in practice in all situations in the training school as a prelude to doing the same later in the Basic schools. Basic education rules out any physical punishment of children. In fact under student-self-government, disciplines are evolved from within the corrections made as part of self-assessment. Training in this process begins in the Training School.

A vigorous discussion followed which brought up innumerable points for further elucidation. Methods of training elementary school teachers in other countries were considered. The two-fold aspect of teacher training, i.e., the education of the person and his preparation for the vocation of a teacher, appeared to be stressed differently in different countries. It was stated that in England greater stress was now placed on the general education of the prospective teacher than in India, even at the elemen-



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tary school level. Shri Shukla pointed out that in a number of Basic Training Schools instruction in academic subjects was now being given. Professor Tibble stressed that the movement in England was towards encouraging each student to make a detailed study of one of two subjects while under training. Mr. Nesiah vigorously pleaded for giving teachers under training much more general knowledge than they now possessed, by adding a third year. A measure of general agreement was reached that general knowledge in a teacher should be increased while he was under training for his vocation as a teacher. How this should be done should be left to each country to decide, on the basis of conditions obtaining therein. There was also a general measure of agreement that teachers should have training more for the purpose of assisting children to learn through experience than for teaching them different subjects in the traditional old way. The idea of conducting Teachers' Training Schools on the basis of a co-operative, working and learning community, based on self-reliance and self-government was also warmly welcomed. But there was equally, a clear conviction that intellectual and academic standards in teacher training should never be allowed to suffer.

#### TEACHER TRAINING

It was stated that all elementary school Teacher Training in India had already become Basic Teacher Training, except in very few States of the Indian Union. Even in these States the programme was to convert all teacher training as early as possible. While there was a large measure of similarity in the pattern of training of Basic teachers in different States, there were also differences arising from local conditions and circumstances. Co-operative living, the right attitude to work, group work, rejection of all caste and communal distinctions, understanding of and respect for the different religions, a measure of general knowledge of science, a thirst for acquiring more and more understanding of natural and social phenomena, a sense of honour and integrity in personal character are among the basic values stressed in teacher training.

The question was raised in regard to the

relative merits for the teacher's work of young people fresh out of high schools and more mature persons. Divergent views were expressed, but it was generally agreed that every person coming for the teacher's work should have something which he can contribute to the school, and the training school must help the person to develop this special contribution more fully and richly.

Another issue raised was in regard to the value of trainees' spending a few years working in schools before commencing training. Some members felt that this would be a good thing to do but others felt equally that an untrained teacher would have a bad effect upon the children with whom he had to deal. It was also agreed, generally, that there would be no harm in persons working as untrained teachers for a period of not more than one year, and if within one year, such a person became familiar with the problems which he would like to be solved in the Teachers' Training School, it would all be to the good.

#### JOINT SESSION WITH THE TEACHER TRAINING GROUP AND DISCUSSION IN OUR SECTION ON EXAMINATION OR ASSESSMENT IN BASIC EDUCATION

On Thursday the 24th December, there was a joint session of our Group with the Teacher Training Group under Professor Ben Morris. Shri Ramachandran briefly outlined the topics dealt with by our Group and placed before the Joint Session a clear picture of the Gandhian Contribution to Education. Professor Ben Morris stressed how, in his section, they had come to the conclusion that it was the development of the student as a person and his relationship with his teachers and other students that were the important factors in training. This meant, the rejection of the traditional method of lecturing as the only medium of instruction and necessitated the additional element of small tutorial groups. Time must be found for discussion among students, for reading and thinking.

Professor Tibble spoke of the work of the tutorial system at the Psychological Advisory Centre which operated at Leicester. This centre encouraged students to discuss problems with persons who took no part at all in the assess-



ment of their work. This produced unfettered and informal discussions of great value to trainees.

The question of a trainee's having some teaching experience before commencing training was again raised and the same division of opinion as before became apparent. Shortage of admissions in training institutions might make this system necessary in some countries, but several Group Leaders felt that there was danger in this practice.

Professor Morris pointed out that one of the major tasks of the training institution was to change the wrong mental attitudes which trainees often brought in with them. Most English trainees were products of the grammar school, where the whole ethos was opposed to what training institutions are trying to do in regard to methods of teaching. Training Institutions must help in the personal development of the trainee, not by giving him a certain limited number of skills, but by developing a person who can adequately meet new situations.

Our Section then had its eighth sitting and took up for discussion Examination and Assessment in Basic Education. Gandhiji had not favoured external examination for Basic schools. He had laid down that continuous assessment of the life, work and studies of students by the teachers should replace external examinations. But States' Governments, claiming the need for some measure of uniform standards, had introduced external examination at the end of the eighth year of Basic Schools. Nevertheless, internal assessment plays an important role in the Basic School and the total number of marks are so distributed between internal assessment and external examination that the latter does not over-ride the former. Moreover, the student must attain a certain minimum standard in both internal assessment and the external examination. In the cumulative effect, the life, work, habits, outlook and the social and moral characteristics developed throughout the period of schooling are given adequate consideration in the final assessment along with attainments in the study of academic and theoretical subjects.

One major question remained; what would

be the characteristics of suitable crafts or productive work in Basic Schools or could any craft or any work be taken up. This necessitated a fairly full explanation by Shri G. Ramachandran. This explanation may be summed up as follows:

- (1) Since the purpose of a craft or productive work in a Basic School is to learn through it, it necessarily follows that this craft or productive work should be as full of possibilities for education as possible; the more the better.
- (2) It should be a multi-process craft or work involving different activities. One good example is gardening and another is the cotton craft. This latter involves plucking of cotton, cleaning and sampling cotton, ginning, carding, spinning and weaving, leading on to cutting and sewing or dyeing and printing.
- (3) The craft should be capable of being regulated from simpler to more complex processes suiting the capacity of children from earlier to later classes. In other words it should be a craft capable of growing with the children from class to class.
- (4) It should be a complete craft and not a truncated one. This means a craft from the raw material to the finished product at the end of the eighth year. This will bring in the pride of consummating whatever is begun, and joy of production.
- (5) What is produced should not be fancy goods to be kept in a glass shelf for exhibition. Products should have a social value and should be capable of being utilised by the school and surrounding communities. This does not rule out artistic production. In fact, unless what is produced is also artistic, it would not be acceptable to anyone.
- (6) The craft- or productive work should be capable at some stages of being broken up into projects encouraging group work and co-operativeness in production.
- (7) Such craft or productive work should be germane to the locality or the region. Raw materials should be within easy reach and some traditional skills should be available in the area, wherever possible, concerning the craft or productive work chosen.

The Group welcomed this explanation and thought it good. A further question raised was, will the school have a free choice, or will some craft or productive work be imposed on it by those above. The answer was that if there was any compulsion, this would come from facts and conditions in the environment more than from anywhere else. It was also explained that ordinarily it would be advisable to adopt only 2 crafts in a Basic School, one a major one and the other a subsidiary one. More could be adopted if finances and facilities were available.

*Trainer Lecturer*  
G. RAMACHANDRAN, Editor,  
*Gandhi Marg*



## II.

When the New Education Fellowship's Tenth World Conference was held in Delhi in the Winter of 1959-'60, the wheel of change had made the Indian capital the focal point in Asia, and persons like the President of India and Prime Minister Nehru, who were among the personalities we met, were world figures. The National Education Society of Ceylon's twenty-two-member delegation, the largest that had ever attended an Education Conference abroad, were certainly glad of the opportunity of visiting places in India which were replete with ancient and current history.

But it was the technique of the Delhi meetings that made them an experience so abiding. The theme at Delhi, 'The Teacher and his Work' was considered in six aspects under the guidance of six Trainer-Lecturers of world standing. The preparatory Seminar in which ten group leaders discussed one aspect of the subject under the chairmanship of their Trainer-Lecturer lasted ten days. At the Conference stage each group leader sat with some ten others and continued the discussions for about eight days. The intention was that the ideas of the six Trainer-Lecturers may become the ideas of the sixty group leaders as re-fashioned in their minds, and in turn the ideas of the sixty may become the ideas of the six hundred conference participants, who in turn may influence the thinking of thousands of others. The process of group discussion is more likely to help mature persons to accept new ideas than is listening to formal lectures. Group discussion also opens a two-way street wherein an idea may travel back and forth and gather force, and it is true that when one feels the impact of a new idea personally, one will have the urge to pass it on to others: it is something akin to religious conversion.

Like several others from outside India, I preferred to join the first Section which considered the Gandhian Contribution to Education. The ten group leaders in our section consisted of one from Australia, two from Britain, two from Ceylon, one from Germany, three from India and one from Taiwan. In the subsequent group which I led, half the number

were from outside India: besides Ceylon, the countries represented were Australia, Britain, Germany and the United States. Such variety of backgrounds, combined with the real desire on the part of the participants to know the unique contribution of Mahatma Gandhi to education, made the meetings a rich experience. Our interest was by no means confined to the concept of Basic Education as an educational programme; we were eager to learn the social philosophy of Gandhiji and how he was led to discover his scheme of education as an integral part of the social order of his conception. Fortunately, in Shri G. Ramachandran, we had a Trainer-Lecturer who had not only a sound intellectual grasp of the Gandhian philosophy but an inspiration to convey this philosophy, derived from many years of personal association with the Mahatma.

The technique of ten group leaders and one hundred delegates discussing for so long just one aspect of the Conference theme was, however, overdone in the opinion of many participants. It is not often that you are able to assemble in the same campus such a number of keen persons with such different backgrounds. Granted the soundness of the basic pattern of the conference, there is yet substance in the criticism that we missed a wonderful opportunity of learning from one another more than we actually did.

The rigidity of the pattern was, however, somewhat redeemed when we created for ourselves opportunities for the exchange of ideas. During the Seminar stage, Section 1, for example, had a joint session with Professor Ben Morris' section on Teacher Education. During the Conference stage, all the groups of Section 1 came together to hear Professor J. A. Lauwerys speak on Science Education while Shri Ramachandran talked to the Science Section on Gandhian Education. We felt that more of this sort of exchange should have been planned.

Less formally, there must have been scores of little groups that discussed various themes. One of my colleagues in the University tells me how some poetry teaching enthusiasts held a



private meeting of their own at the Maidens Hotel, to discuss the international aspects of the education of the poetic spirit. Group experiences were by no means confined to the discussion groups. The group leaders who lived for a fortnight in the Cecil Hotel came together naturally at meals, in the lounge and garden and in those 'get togethers' under the warm leadership of Shri M. T. Vyas.

I personally valued attending some of the meetings of the International Council. The meetings became important because far-reaching decisions regarding the N.E.F. and its world policy were made. Owing to the pressure of other conference activities the meetings had to be spread over six sessions. To me the educative experience consisted in the unhurried nature of the discussions, the earnest consideration given by the group to every point made and the near unanimous decisions finally reached. The Council gave its approval, it may be noted in passing, to the proposal, to develop regional co-operation in the S.E. Asia region.

The method of group discussion and personal contact has applications far beyond those of periodic conferences. My university colleague, whom I have quoted earlier, is convinced that this technique should be the principal method employed in the training of teachers. He participated in the Section on Teacher Education and evidence had come of the value of such methods from training centres as far apart as Bristol and Tirupura. If the curriculum for pupils should be thought of 'in terms of activity and experience rather than of knowledge to be acquired and facts to be stored', there is a case no less cogent for the programme of teacher education to be thought of in terms of surveys and seminars, projects and personal experiences rather than of knowledge presented in textbooks and lectures and assessed by means of a number of examination papers.

This brings me back to the theme of my own

section. I understand that the essence of the Gandhian contribution is that if education is preparation for living then the processes of living will have to be used in the process of education. The comprehensive discussion of the theme at the seminar stage has been well summarized by Shri Ramachandran. As a postscript, I should like to mention here two or three points that emerged out of the discussions as my own group again pondered over the subject morning after morning in a corner of the beautiful quadrangle of the University Convocation Hall. We accepted many of the concepts of basic education which were presented. We felt that the natural and social environments and the processes of productive work do not quite exhaust the sources of learning. Will the catchment area delimited by these three boundary lines include, for example, imaginative poetry and mathematics in its abstract aspects? The group felt that greater use should be made of the word 'experience' as being more comprehensive. A second point which the group desired to emphasize was community living as an instrument of social and moral training. The building up of the social conscience and the right social attitude were to be achieved by providing experiences of group life, social service and social studies. These should form essential ingredients of basic education during the stage of compulsory education.

High quality teachers will be needed to conceive education as a unity between life and learning. The group held that this kind of teacher could be secured only by good salary scales and sound training.

There was considerable interest in Gandhian Education among foreign participants and a firm conviction among them that its essential elements had a message transcending the borders of India.

*Group Leader*

K. NESIAH, Senior Lecturer in Education,  
University of Ceylon

### III.

**C**olourful receptions and ceremonies are outstanding among one's memories of the Delhi conference; these so well displayed India's flair for blending formality

with ease, and dignity with simplicity and warmth. The Government sponsorship of the Conference, so directly expressed in the personal attention and support given by the President,



the Prime Minister, and other Ministers and Officials, was most warmly appreciated. No less memorable are the many opportunities the Conference afforded for meeting people from different parts of India, and gaining first hand impressions of the great variety of its cultural life and in particular of the problems facing those engaged in education.

Perhaps the main feature of the group life was the great variety of experience, opinion and attitude embodied in it. This meant that a considerable time was needed to get to know each other's minds and come to a working arrangement for the conduct of the group discussions. Necessary and valuable though this was, it did leave insufficient time for thinking together as a group on the basis of the relationships established. But there was great benefit from the lively argument and exchange of views. Some of the differences in the techniques of discussion and group climate were intriguing and might have been a subject for more direct study, given time for it. Cultural differences affect group behaviour, of course, as do language and eating habits and a great many other things. I felt that at the beginning the group expected me to give it a clear lead and act as teacher. When I did not comply, the group tended to break up into a set of individuals, each following his own line and competing for leadership. It would have needed more time than we had to work through this phase and reach agreement about the structuring of the group. The problem is to get the group to realise this need without imposing leadership, and I feel that we did make some progress in this.

The topics covered in my group arose from the plan worked out in the training seminar sessions and we stuck to this fairly closely. These topics included the principles underlying Basic Education and their relation to the ideas of progressive teachers in the West. There were clearly many similarities but also some interesting differences, for Gandhi worked out his ideas on education in the setting of his whole life and work.

The exploration and use of the physical and social environment and the place of productive work in school were discussed at some length

in relation to the special economic and social problems of India. We touched on the role and status of the teacher and the problems of training teachers effectively to apply Basic Education in the schools. One of the most obstinate problems appeared to be how to apply new methods within the constricting confines of syllabus requirements laid down by the State Education Departments. It emerged very clearly that teachers can only exercise full professional freedom if their status, conditions of service, remuneration and training are considerably improved. There was an interesting discussion on the teacher's responsibility for helping to bring about change in education and in particular in the administration of education.

I feel that the general plan and pattern of the Conference was sound and an improvement in many ways on previous Conferences. But it is evident that it was worked out rather differently in the different sections and this might well be a subject for study and discussion. *Some* difference is inevitable and proper, but should it amount to different conceptions of the leadership role and the nature and function of group work? The problem of disparity of size among the sections might have been met by asking for second and third choices when the forms were sent out. The transfer of group leaders to other sections after the seminar period should be avoided. As to the use of this group pattern in other contexts, I am sure that it could be applied as a method of arriving at decisions on educational policy, not just for the exchange of views and information. It could also be used as a means of training people whose work implies the need for special skill in handling human relations — administrators, head teachers and of course teachers in general. Training Conferences of a similar kind are being used in this way in England and the U.S.A. The experience in the small group is of basic importance in such Conferences and clearly it is easier to achieve this in a small scale and homogeneous conference than it is in the setting of a large scale international conference.

*Group Leader*  
J. W. TIBBLE, Professor of Education,  
University of Leicester



# Philosophy and Practice of Teacher Education

## I.

There were fifteen persons in the Seminar group, coming from eight countries. The first task members set themselves was to get to know one another and so discover themes of common interest. Each member introduced himself, indicating something of his own background and his own special interests in the field of teacher education. It was soon evident that while, as might be expected, there were different emphases and types of approach, there was a substantial core of common themes with which all members were concerned.

The first to engage attention was the role of the teacher in society, and the stresses to which he was subjected. It was agreed that the supply of adequate teachers was insufficient in most countries of the world, and the failure of the profession to attract a sufficient number of people of satisfactory quality was attributed largely to the relatively poor status and inadequate salaries of teachers. Beyond this, however, it was suggested that the quality of supply could not be wholly blamed for what many members felt to be the failure of large numbers of teachers to go on developing as persons throughout their teaching career. In many cases, it seemed that initial training did not promote continued growth in the job. It was felt that, while in-service training and further study were of increasing importance to the profession, there could be no doubt that much remained to be done to improve the quality of initial training.

There was a consensus of opinion in the group that the staff of training colleges required to examine critically their own approach to their work. If students were expected to imbibe knowledge from lectures and reproduce it in examinations, was it to be wondered at that, in their work with pupils in schools, their approach to learning and education should be a carry-over from that with which they had become familiar in their own education. It was felt that training methods should be modified

to achieve the all round personal development of students. Further, much more attention ought to be given to practical experience with children in schools, and students themselves should reflect upon and discuss such experience under the guidance of their tutors. If this were done, the importance given to lectures would have to be decreased.

Divergences of view began to emerge when the group discussed the place of academic subject study, the place of professional studies such as the principles and psychology of education, and the question of teaching methods. It appeared that there was deep cleavage in the minds of many members between the content of learning and the process of educating. In what ways could the learning of academic subjects help in the development of persons? Does the key lie in stressing *process* rather than *content*, i.e. in stressing the psychology of learning and development rather than in stressing a deep study of subject matter? Could an adequate approach to 'methods' in teaching resolve the difficulty?

A discussion of the concept of 'teaching methods' showed that a 'method' was a difficult matter to define. It was agreed that methods depended on the personalities of teachers and that hard and fast rules in teaching could not be laid down. Since a teacher's methods depended on his own grasp of and relation to his subject, might it not be that in the last resort 'methods' were rather illusory — and that they really developed out of the teacher's understanding of what it was he was trying to teach? On the other hand, did he not require a personal understanding of children and of the ways in which they learnt? It became evident that in some sense teaching was really interpretation and that to interpret the natural world and the world of human experience to his pupils, a teacher needed to understand how he himself came to learn what he knew.

At this stage in the Seminar, considerable interest developed in the methods of group



discussion. In what way was the discussion in the Seminar group relevant to the work of the group leaders in the conference? It was pointed out that the conduct of the Seminar represented in itself one way in which effective group discussion could be achieved. Some members, however, felt that discussion had not so far been sufficiently pointed or systematic and that an attempt should be made to deal systematically with the major problems of teacher education. It was agreed to proceed by attempts at a systematic treatment of the essential content of teacher education.

What are the essentials in teacher education? This question was first of all tackled by reviewing separately non-graduate and graduate training. It soon became evident however that, in all forms of training, there was a major common problem — that of the over-crowded curriculum of the training course. Students had to attend too many lectures on too many subjects and it seemed that perhaps too much was being attempted, at any rate in the case of the average student. What aspects of educational psychology, for example, were really essential? Did a survey of theories of learning serve a useful purpose in practice for the beginner? What was to be included under 'Principles of Education'? Where did the aims of education come in?

Gradually we felt our way towards the opinion that students had to begin with their own experience of children, of schools, and of their own learning, and that by reflection and discussion, and by concentration on common-sense aspects of learning, students could acquire what they needed.

It soon appeared, however, that to abandon theory altogether, whether in psychology or in philosophy, left the student with a purely empirical approach to teaching. It was agreed that, while theory without practice was useless, practice without theory was blind. The crux of the matter lay rather in discovering how the student could more easily from his own experience begin to appreciate the attempts made by distinguished psychologists and educators to formulate coherent theories of learning and teaching. The student had to begin where he was and advance under guidance at the pace

and in the direction in which his talents and interests led him. This meant that every student's development had to be considered as an individual matter. In other words, the education of teachers should exemplify the principles which should guide teachers in their work with children.

It was noted that in attempting to face the question, 'What is essential in teacher Education?', the group tended always to evade the issue when put in this direct form, and tended to pursue other lines of thought. At this point, the suggestion was made that, if the personal development of the student was a matter of individual guidance, then the really important matter was to consider the conditions under which such guidance was possible. It seemed that in order to provide a frame-work within which students could grow, both in their own knowledge and in their understanding of children and of the process of education, there would have to be a drastic revision of current ideas and practices. Lectures would have to occupy a much less prominent part of the course and students would need more time for private study and discussion with tutors. Should lectures be compulsory? Could a flexible frame-work be secured within a system of more or less rigid syllabuses, culminating in a final written examination? While in some places, rigid syllabuses and final written examinations had been dispensed with, in most training institutions tutors had to struggle within a fairly rigid programme.

It was realised that, even if greater freedom for tutors and students could be secured, the essential matter would still be the quality of the tutors themselves and their personal resources and ability to help students. Could tutors themselves be helped in their work? Was there a need for a much more systematic attempt to train the 'teachers of teachers'? If part of the tutors' work consisted in changing students' attitudes to learning, could it be assumed that tutors' own attitudes to the job of teaching were satisfactory? Students needed, perhaps more than anything else, to develop a satisfying and consistent image of themselves as persons and as teachers. What should this image be? Was there only one satisfactory way of regarding



teaching, only one kind of image of the 'good' teacher, or had each student to work out his own conception? It was admitted that most tutors and most teachers had a double attitude to their work. Teaching had its joys and sorrows, its rewards and frustrations.

The general trend of the discussion showed a deepening realisation that tutors' own attitudes towards students and towards their own work inevitably affect students' attitudes to children and to teaching. It might be that we should admit that our own maturity was only a relative matter, and that this might help students to realise that the gap between themselves and their pupils was not so large as it was often made to appear. When looked at in this way, it could be seen that education was a mutual affair, a matter of mutual discovery between teacher and pupil and that the teacher was not in fact someone who 'knew all the answers'.

When looked at in this way, it might be seen that the essential issue in teacher education was to secure conditions in which students could develop further towards maturity as human beings, and that such conditions

demand many changes in current ideas and practices. The essential condition was that tutors and students should have sufficient freedom to allow the growth of the mutual understanding which was necessary for adequate individual guidance. A number of outstanding problems remained. What were the most effective ways of giving guidance to the student in his work, and could guidance and assessments of progress be carried out together successfully? What constituted the maturity to which development was directed? Was it a matter primarily of objectivity and clarity of thought, or was personal maturity also largely bound up with attitudes and feelings? Can we conceive of maturity as being expressed in an integration of thought and feeling which enhances an individual's capacity to meet and deal with the vicissitudes and challenges of personal and professional life? The Seminar ended with these matters still under discussion.

*Trainer-Lecturer*

BEN MORRIS, Professor of Education,  
University of Bristol.

## II.

**Y**ou go to a seminar and conference such as the one in New Delhi with two expectations. The first concerns the topic and techniques of discussion. In the preliminary thinking that goes on before a conference, you look round the topic, wonder how it will be treated and what it will yield, and list a few points that will interest you before you start upon the potentially exciting business of group thinking. Out of this you often get a new point of view and new lights on old conclusions. 'I shall now have to re-think all my thinking about people and the community after that discussion', said one man. Disturbing this might be, but exciting and provocative it certainly is. It is the kind of thing you hope will happen and sometimes it does. The second expectation is the expectation of the unexpected... 'You never know whom you'll meet' said one conference member, and she listed the V.I.P.'s she had met, some in high places, some Indian citizens in New Delhi, some ordinary

group members who had taught her something or widened her sympathy.

There is space here only for a consideration of the first kind of expectation: the topic for my section (which was the training of teachers), the educational method of the Conference, and the group dynamics of it all.

## TOPIC

There was little creative theory on teacher training. It may be that there is no mid-century Dewey to pose the educational problem in a new light, or that the present phase in the evolution of educational thought is one of clarification and consolidation and of educating the educators to see their task as the best theorists see it. Whatever the reasons, there was little new theory and few stimulating new conclusions. But we found some interesting accounts of new ways of applying our theories. Notable amongst these was Professor Morris'



experimental attempts at Bristol to give graduate students a better preparation for teaching — elective rather than compulsory subjects, continuous assessment to replace annual examinations, voluntary attendance at lectures and, most important, the establishment of a spontaneous relationship between student and tutor as the essence of a programme that will lead to greater involvement, initiative and responsibility. These four innovations contained enough controversial material to shock some group members, to arouse critical disbelief in others and to lift the eyes of some to the new horizons that are always there for forward-looking men.

The general lack of a systematic frame of reference for the educational problem was evident. Education is still in too many places a matter of 'pot-filling' rather than of 'fire-lighting', of moulding from without rather than wait for 'becoming' from within. Teachers just now need a frame of thinking that stresses ends more than means, and that shows subject-matter and teaching method as two means towards the chosen ends. This kind of approach is particularly important in a changing society.

#### METHOD AND THE CONFERENCE

Conference method depended, in the outcome, on the characteristics of both leader and group members. Leaders could be placed along a continuum, at one end those who lectured most of the time, at the other those who secured maximum participation by members in decisions and discussion. Group members too could be placed along a continuum with respect to what they expected of the leader. At one end were those who expected to be taught by the authority who knew and to be given conclusions which were 'right'. These were not restricted to any one culture. At the other end were those who expected to participate actively in decisions and discussions, to think out an issue and to encounter other minds. With both types of members in a group and with either type of leader, there was ample room for conflict and for seeing both weaknesses and strengths of each method of leadership. The problem of the passive group and the dominant leader is well-

known and was amply demonstrated during the conference. Our group under Professor Ben Morris were well over at the participatory end of the continuum, in spite of some vigorous attempts to change it to the lecture type, and it showed the major characteristics of the type quite clearly. The potential weaknesses of the method revealed themselves in both Seminar and Conference. A member expecting to sit and be told grows dissatisfied when expected to talk. 'We aren't getting what we expected', 'The leader isn't doing his job', 'I don't want to hear what others have to say, they don't know any more than I do. Why can't the leader tell us the facts?' and 'We don't cover the whole ground', are typical comments. Anxiety begins to mount and aggression is directed at the leader, other members and the method, and can easily reach a disruptive degree.

But given a leader freed of his own anxiety by successful experience with the method and skilful enough to manage its release in the group, the method seemed to me to produce better results in every way. It offered members the chance to begin discussions at the point of their interest rather than the lecturer's, and it meant that members could follow an interest through rather than attend to someone else's. A survey of the group's work showed that all the topics the members wanted to discuss had been covered as well as those the leader, with his presumably greater knowledge, had thought important. Additional values were the growth of a sense of responsibility on the part of members for the direction of discussion, and greater skills of discussion and group management.

#### GROUP DYNAMICS

The group dynamics strand overlapped with the teaching method strand since the latter had of course quite definite effects upon the structure and processes of the group. The leader began the process of building an effective group by enabling members to become familiar with each other's interests and with some parts of their history. It was a good technique for its purpose, although some members felt that time was being wasted from the real business of the



group. But relationships between members became closer as attitudes changed, goals became clearer, communication improved, and the consolidation secured helped later to hold the group together when anxiety and aggression were beginning to appear. Various people then shared the leader's task of explaining what was happening and of dissipating some of the anxiety and aggression that would otherwise have settled round the leader and the method.

Group maintenance techniques quickly developed in some members. These included techniques for helping people to belong and to participate, of estimating and altering one's own roles, of developing a group thesis and of handling deadlocks, and of securing encounter — i.e. mental collision — while keeping unity. In a group that is training leaders it is valuable to indicate to the members the methods being used... the unfinished sentence that is a projection test for members and starts dis-

cussion, the choice of chair that does not set the leader apart by mere geography but implies that he too is a 'floor member', the use of skilled group pressures to handle the 'over-talker' and so on. These group maintenance techniques should be made conscious to the group members if they are to get and give the best in their groups.

From a consideration of the topic and from observation of the educational method and the group dynamics came very valuable results. But perhaps better and even more significant were the friendships begun, the new insights towards other peoples and their problems, and the awareness of a change in your own attitudes towards others. These are some of the urgent reasons for looking forward to the next international New Education Fellowship Conference.

*Group Leader*  
J. W. STAINES, Vice-principal,  
Newcastle Teachers' College, N.S.W.

### III.

#### ABOUT GROUPS IN GENERAL

**T**o describe free discussion is very much like trying to catch butterflies, though of course the minds of men and women thinking together present more complex structures than does the flight of butterflies. Yet in spite of this complexity and the rich diversity which discussion gives rise to, there is a surprising likeness within groups in the ways by which ideas are reached. Diversity of gifts and the same spirit might be translated here as diversity of ideas and the same human nature impelling them. Thinking is one of the hardest things in the world to do effectively, that is why there is so little of it. Now a group discussion as I see it is a way of thinking. It is on one level a means of sharing experience and getting to know about the conditions and practices of other people and nations, but on another and deeper one, it is a way for the individual to sort things out in his own mind with a purpose he may find it impossible to employ alone.

Thinking takes energy and energy is released through group discussion. If the leader is doing all the talking or if one or two members are feeding in too much, then only their energies

are released and others become frustrated. Nor is it true discussion if members are called upon to speak one by one in an organised share out. Discussion of the genuinely creative kind implies opportunity to allow thought to flow freely so that organisation arises from within instead of being imposed from without. It means allowing the substance of our minds to take shape along with that of others in order to generate enough common purpose to give way to diversity and difference — enough individuality to make what is shared more valuable than ideas held in solitude. Such interchange sets thought in motion. When this dynamic process is catered for in an international group of men and women of different ages with the same professional interests, the stage is set for understanding of a most potent and far-reaching kind. The result of the Delhi Conference will not be felt at once; it will trickle through with the years — the way wisdom comes.

#### TAKING STOCK OF OUR GROUP

**I** have been taking stock of our group. Nothing startling happened at all. Yet when one looks



closer one is struck by the intricate weaving of thought that took place, as well as at the directness of aim — the single-mindedness. In the following notes I have tried to follow a little of the thought mood and attitude as it came and went from day to day. Obviously the content of the discussions cannot be given in any detail; we too easily forget that clarification is more significant than summary conclusions, that it is important to recognise the true complexity of a problem before decisions are taken, and that insight is unpredictable. I have tried here to reflect the to and fro of discussion in an impressionistic manner with the help of Mrs. Daly's notes, so skilfully made, and my own mental ones.

#### THE PROBLEM OF STUDENT SELECTION

The leader opened the first session by describing the space within the group's circle as a pool into which questions and reflections could be cast. Discussion began immediately upon the problems of student selection. What kind of 'personality' were we looking for? The word was examined. It should be used to cover the intellectual and emotional qualities of an individual. Different methods of selection were reviewed: written tests, questionnaires, intelligence and knowledge tests — projective techniques, the personal interview, selection by a panel — observation of behaviour over a length of time, a week-end if possible and so on. Physical disabilities were not necessarily a bar — except perhaps of hearing and sight. One person said she knew of stammerers who were excellent teachers. Let us take all the information we could get — but what were we looking for? It was generally agreed that a sense of humour was essential. A teacher should be relaxed but not lazy; tolerant but not condoning indiscipline; let him be human. Anger and irritability should find some expression. It is a real part of a person. A saying in Tamil was quoted: where there is character there is anger. Some demurred here. Passion perhaps but not hysteria. He should not show strong feeling at all was another view. Words cropped up at this point with rapidity. Compassion — sympathy — empathy. Compassion was analysed as a concept.

The mood of the group was reflective. This changed as topics were seized upon — general issues for discussion — residential Colleges — co-education — examinations — assessment and so on. These could be left once they were placed on the menu. So let us get back to attitudes. We must train our attitudes — but how? Through knowledge. Great emphasis was placed upon the need for both primary and secondary teachers to understand the roots of behaviour. Brains were needed in a teacher. Don't let us overlook that all teachers should be graduates.

And so the morning went on with topics overlapping — ideas revolving. The main question however in our minds was: What should teachers be like? And this took the shape the following day of; — what are teachers like?

#### THE LIFE OF THE TEACHER

How far was it true that the majority of teachers were either cynics or missionaries? There were 'nine to four-ers' in every country it seemed, and also those who gave all they had, even at the cost of sacrificing personal liberty and leisure time. Neither of these attitudes was good. There were good reasons for cynicism it was pointed out. It wasn't just bad feeling. Teachers lived in a narrow circle. Their status was low. They had the job of moulding children's minds and yet what reward did they get? The low salaries of teachers in India was discussed heatedly. The sense of deprivation was strong. In most jobs there is a ladder upon which we climb to the top; not so in the teaching profession. Possibilities for promotion were limited. One did not always want promotion, yet in a way one had to want it to live reasonably well.

Teachers as a whole aren't liked, let's face it. Why not? There had grown up in the world a curious teacher image. Perhaps they did develop a power habit or else became a kind of unrecognised priesthood. Could we raise the status of the teacher by changing the idea of him in people's minds? Teachers should perhaps be more integrated people. Then there was a swing from this attitude. We were running away from the main issue. The purse is the most important factor. Man cannot live by bread alone,



## BRAZIERS PARK

*School of Integrative Social Research*

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but without bread he doesn't live at all. His energies are devoted to keeping alive. You cannot separate the food from the way food is given. The Mother's personality is given with the milk for better or worse. There was a clear relation between the way in which the state paid the teacher and the way he was able to teach. On the other hand one could say if teachers lived with integrity their value would gradually make itself felt. It's a vicious circle, but we can't get away from the fact that, taking into account the great responsibilities that teachers have they are a deprived section of the community. No, not deprived. They have such rewards in their work. Teachers live by intangibles. 'There is a peace in the teacher's life'. Must we keep swinging from side to side like this? Is it not possible for teachers to combine a quiet devotion with a will to stand up for their own rights? Can't we do both at once? We cannot do anything until a just reward for services is given. Back in the vicious circle once more — and more and more heat was generated.

Here the leader was reminded of the remark of the member who said the teacher rendered service by moulding children's minds. Was 'moulding' the right word? Yes. No. Other words were tried — influence — nourish — unfold. The idea of unfolding seemed to be the most acceptable generally. A warm human relationship in early life is the chief nourisher for a balanced personality. But what if the plant was thwarted and growing crookedly — might one not unfold a bad plant? Most of us had got out of the true to some extent. We must discipline

and change. We must have a clear idea of the direction in which a child should grow. No — this is to impose our ideas. We must wait for the moment of growth — different in every child. We should be able to bear with children's faults. The teacher, too, needs time for growth. He must be true to himself. He needs resource and the means for sifting his inner needs. Teachers must at the same time be students. A student should be regarded as a man first, and then as a potential teacher. How can we help him in this human sense? The function of drama as a means of self discovery was brought in. But there isn't time for all this if he has to pass examinations.

### PSYCHOLOGY AND THE CURRICULUM

If we plan the curriculum wisely, examinations can be taken in their stride. Psychology was one of the most important subjects in the curriculum to help the student to understand himself and children. Yes, but what kind of psychology? Academic psychology can be a waste of time. Not necessarily if of the right kind. Psychology is a science. He must read books and study. No, this was too unreal. He needed to deal with practical situations, to study individual children, watch and observe. He could study the behaviour of other students. No — we do not want vague introspection or unwarranted interference. Anyhow, how are we going to interpret what was observed? What body of knowledge would we use? What were we doing here and now with this problem? Going round in circles. No, looking at all sides of the question. Could we not take a concrete example and say how different schools of psychology would deal with it? The example of a stealing child was brought forward. The conclusion was reached that however different our explanations of such behaviour might be, a change had taken place in public opinion towards problems of crime, delinquency and misbehaviour. This meant that a definite psychology had been accepted. We could not teach students as though this were not so. We had suffered this change. They were heirs to it. They might grow impatient whilst we proved what they took for granted. It was thought that perhaps there was less delinquency in India



than in many other places, because of the close pattern of family life.

I can never decide how significant for the ensuing discussion the first plop in the water is. We follow the eddies and whirls and yet are they not there to begin with? However one person may begin, each member seems to use the turns and twists of argument to seek guidance for something of moment to himself, or to evade an issue he feels uncomfortable about. We have a curious way of knowing how what is in other people's minds relates to our own. A group is not a mystic entity — but a factor in learning. People soon become closely bound together for protection but also for understanding. A new member is both welcomed and feared.

#### THE QUESTION OF STATUS AGAIN

We had a new member on the third day. The group turned to him at once — he was awarded the first plop into the pool. He asked whether there were any ways and means of bettering the teacher's lot. He was appalled by what he had heard of teacher's salaries in India though in most countries they were too low. Could we organise a campaign? Now some members had felt considerable relief when the day before we had managed to get off this topic. They had feared, as one of them put it later, that they were going to get stuck at 'status and salary' — So this return to the subject right at the beginning of the session was looked upon with some dismay. Others however seized the opportunity to go on with it. Teachers had become beggars it was insisted. They had to eke out their salaries by begging for private tuition, and this lowered their dignity and used up energy that should be devoted to the pupils in school. 'We want associations of teachers who are deeply convinced rather than trade unions', said one member. Teachers as a whole were so inarticulate. They complained that the press did not represent their cause aright, but what attitude did they take towards the press? Did they feel superior? Teachers themselves must educate the public. And so on. The issue was threshed out still further, but more hopefully than hitherto. We should, it was agreed, take the broad view and positively seek out how the

profession could be made more attractive instead of damaging ourselves by constant dissatisfaction — regarding ourselves as unrewarded heroes. We must grasp the nettle, face the problem realistically as an economic one, and at the same time search ourselves. At this point a weariness with the topic set in followed by an urge to dispatch it and get on to the practical problems of training teachers. One member said she wanted to discuss school practice and the relations between schools and training colleges. This was accepted as the topic for the next day.

#### THE PROBLEMS OF SCHOOL PRACTICE

It does not always follow that, when a topic is agreed upon one day, it is taken up the next. But this time it was. It was a very practical discussion. Much information was exchanged about organization — for example about the time given in the whole course to methodology and to practice, about the number of lessons observed and so on.

Most interest, however, was shown in the problem of relationships. The reluctance of teachers in schools (even the best teachers) to allow students to observe them was remarked upon by the Indian members. The divided loyalties of students towards the school and the college, and resentments of teachers towards tutors in Training Colleges, were brought up. They had escaped the tread-mill! They were out of touch with classrooms and so on. Then there was the criticism of teachers by college tutors. Teachers wanted a certain amount of work to be finished by the students. Finished? What did this mean? As though we ever finished. What a false idea. Time must be our servant not our master in a growing process. An extremely positive contribution was made by a member from Afghanistan. He described in detail the conferences held in his country between students, co-operating teachers and supervising teachers. This helped to minimise antagonism and rivalry. It was helpful to the colleges and became an aspect of in-service training. Time must be allotted of course if these consultations were to be fruitful. In spite of prejudices and resentments however, it was agreed that much good will existed between



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schools and colleges.

Several times during the discussion the leader broke in with the question: — What in fact do we ourselves look for when observing students? But the question was brushed aside again and again. First, different practices were described — the questionnaires and lists of injunctions that were handed to students — and to tutors. Yet the essential question was not treated until after the question of our own *mental* attitudes towards the people we observed. The intuitive approach on the part of the supervisor was of course risky — but in the end was it not the most reliable? We are there to increase the student's confidence. We must try to find out why he lacks it. This means we must have inner resources which he can test out. The student's resources are more important than his lesson notes — the tutor's resources than any acquired techniques. It is the climate in the room that counts. Teachers needed help with discipline which arose fundamentally out of respect for children: 'We must see that our sons, our children, grow superior to us'. This attitude of students to children is reflected to some extent in our attitudes to students. Tagore was quoted: 'Understand that though the teacher has the child *in* him, he must realise that the child can be destructive'. At this stage ideas were growing richly and it was difficult to sort them out, but there was a marked sense of satisfaction at the end of the morning.

BASIC EDUCATION:

THE PLACE OF CREATIVE EXPRESSION:

NEED FOR CREATIVE JUDGMENT

On the next day people became aware of the fact that we had not had the full benefit of the ideas of those who had special experiences of Basic Education. They were invited to expound them more fully. As might be expected, this led to a discussion on the place of arts and crafts in the curriculum, — their utilitarian value and what as contributors to mental development, they meant to the child. This further brought us to the place of creative expression in general. The leader described her own research in free writing — especially in verse-writing. The qualities that were needed in teachers for this work were considered.



Then there arose an idea which we all regarded with favour. In fact considered with some reverence. Were teachers 'produced' properly in the drama sense of that word? Within the four walls of classrooms all over the world much unobtrusive experimentation was taking place — but teachers were not always able to interpret what they were doing — or even to understand it. They worked intuitively. The idea of the *interpretation teacher* sprang up — a phrase coined within the group. These people should not visit schools and use them merely as adjuncts to research — but work shoulder to shoulder with teachers and interpret what was happening. Interpretation would take time and a sense of perspective was necessary. There must be many people gifted in this way if only we could find them. Let them take the place of inspectors and assessors. There was too much judging going on in education and too little interpreting. To train and release people to formulate intuitive response might be one of the most creative contributions we could make in education. If some of this work was done in Colleges and Department of Education, then these might cease to be places where only instruction, observation and assessment took place — and instead become clearing houses for the work done in schools. Then meetings between teachers and tutors would change dynamically. What were the qualities needed for this work? Again time was significant — not just the having of time, but the perspective we gave to it. Such teachers needed the capacity to wait. Keats' definition of 'negative capability' was employed — which he defined as a state 'when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason'. So much effort went into education; how much of it really bore fruit?

#### THE SIGNIFICANCE OF THE TIME FACTOR

For Basic Education to be successful, really excellent teachers were needed. They had to learn how to teach by psychological sequence rather than by logical sequence. The 3R's must be discovered as well as taught. All teachers were dogged by a compulsion to teach chronologically. Is it a human need for continuity?

But things don't happen like this. The old writers were under the same compulsion. Homer's heroes began their exploits at dawn and finished them at sunset. Most child narrative has to follow the day through. If we are to experiment fruitfully, we shall have to rid ourselves of these strange necessities. Authorities must be prepared to set up laboratory schools but also be prepared to wait for results and not be watchful in an irritating way.

Now time was getting short — only one more full discussion was possible. What should we talk about? There was a curious feeling in the group at this moment, if I have interpreted it rightly, — a sense of timelessness and a strong sense of urgency at one and the same time. There were major issues we had left untouched; yet the searching after fundamental truths which cannot be circumscribed by time allotments had undoubtedly been the most rewarding part of our work so far for most people.

#### RESIDENCE AND CO-EDUCATION

Two issues were chosen:— the question of residence or non-residence — co-education or the segregation of the sexes. These two overlapped perhaps more than was expected — and came to apply to schools as much as to colleges. They were threshed out with the usual arguments. Anyhow in India, so far as schools were concerned, only a small proportion of the population would be in a position to go to boarding schools. In Great Britain the proportion was not large but there had recently been a move against them on psychological grounds as well. It was not thought to be good to take children from their homes. It was helpful for children to cope with the strong feelings that were brought about when one lived close to the people one loved. Many of these were antagonistic feelings. Yes — but wrong patterns could be brought about in either homes or schools — boarding schools need not replace homes. When children had grown through many of these early conflicts, they could enjoy a much richer life within community activities, if conditions were very good in colleges. Unfortunately often there were poor recreational facilities — or the supervisors in dormitories



were not democratic. Here one member who had hitherto said little grew voluble and very passionate when she described how she had been bullied at school and she gave a full account of her treatment. After this, she came into the discussion quite spontaneously and, had the group gone on, would I think have taken a full share in it. I have often noticed this happen.

It became clear that co-education was not as fully accepted as a principle in India as it was for example in the U.K., or still more in America. Some Basic institutions tried it but troubles were unavoidable and must be faced. It was generally agreed that it was good to have mixed staffs, even when the sexes were separated — in the colleges. There was a great deal of broken conversation when this topic was under review that may have had something to do with the nature of it — but also there was a feeling that time was coming to an end — and perhaps we all wanted to end not with a bang nor with a whimper — but with a warm friendly atmosphere of chit-chat and with the knowledge that discussion goes on in life inevitably.

#### IN CONCLUSION

To sum up a group of this kind is impossible — and to analyse the dynamic forces at work within the group would take another article, and would not at the moment be appropriate. I have not dwelt on the accounts that were given

of the different practices in different countries. Naturally this took up a good deal of time and was extremely interesting and informative. I have laid stress rather in these brief impressions on the way in which thought evolved. We easily forget content and details unless they are written down. Anyhow we can look these up in books — but what we do not forget is understanding gained — because it has become part of us. This type of understanding knows no national barriers. This is perhaps what is truly meant by an international conference.

One last point on dynamics in relation to content I would however like to make. One member wrote that she had been impressed with the complete integrity and the human level at all discussions. She added that the latter part of the week had been more satisfying than the earlier: 'it looked as though we were going to get stuck at "status and salary". But once it was off peoples' chests a new energy was released...' Here she has seen that the expression of negative feelings in a positive atmosphere releases the energies that are necessary for creative thinking and satisfaction within oneself. Perhaps we can take this lesson to heart as teachers — for unless all sides of our pupils and students are accepted together we shall be likely to produce either obedient nonentities or undisciplined rebels — and none of these will be of any use to society.

*Group Leader*

MARJORIE L. HOURD,

Lecturer in Education, University of Exeter.

### THE NEW ERA IN HOME AND SCHOOL

**June issue - Young Children, 2-8,** with articles on

*The Intellectual Satisfactions of Intelligent Children in the Nursery School*

*The Role of the Teacher in an Active Infants' School*

*Difficulties of Transition to the Junior School for children aged 7-8*  
and other matters.

**The July-August and September-October issues** will contain reports:

*Administration, School Inspection and In-Service Education* — Mr. S. C. Mason, Director of Education, Leicestershire

*Education in Home and School for Full Responsible Living* — Professor A. A. El Koussy, Cairo

*The Place of the Sciences in Modern Education* — Professor J. A. Lauwerys, Inst. of Ed. University of London

*The Contribution of the Arts in Modern Education* — Dr. Mulk Raj Anand, Author and Scholar, Editor of MARG



## Book Review

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Louisa Holland.  
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A primary school series of six books, each complete in itself but all linked to the main theme of a seaside holiday. The excellent colour illustrations are an integral part of the books, and the incidents described are well within the experience of most children. These books provide valuable reading experience and will help in the development of vocabulary and clear written work. Six books, 2/6 each

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*Conference Story: Report on a Post-Conference Survey of the Ninth World Conference of the New Education Fellowship, 1956* by Professor J. W. Tibble. (N.E.F. 5/6).

Who is to educate the educators? And by what means? In a free society, with no compulsory line for teachers to toe, these are key questions. It is the special merit of *Conference Story* that it proffers practical answers to these questions: answers based not upon somebody's notions of what ought to be but upon the facts.

In the summer of 1956, under the auspices of the New Education Fellowship, some 350 people met for a fortnight in Utrecht, Holland. Of these, over a third came from Britain; 90 from Holland; another 90 from the rest of Europe; 35 from the United States, Australia, New Zealand; and a few scattered members from Asia and Africa. The overwhelming majority were teachers or directly connected with teaching. The subject: *Constructive Education and Mental Health in Home, School and Community*. Eighteen months later a detailed questionnaire was sent to all who had taken part, bringing in 155 replies. It is on these replies that the report is based.

The conference itself was of the curate's egg kind — excellent in parts. And it so happens that the distinctive, experimental feature of the conference proved to be one of these parts. This was that the main work was done, the larger part of the time spent, in small discussion groups — from twelve to twenty people — provision being made for twenty-five groups in all. A group leader was appointed for each group and conference members were allocated to groups largely on the basis of their special interests in particular aspects of the main subject. In spite of the fact that there was no time to give adequate briefing to the group leaders; that language difficulties necessarily complicated matters; that the 'reporting back' of the groups to the main Conference proved to be a wearisome and unsatisfactory business: the groups did ensure that everybody attending the Conference actively conferred. In the replies to the questionnaire eighty-six per cent. were in favour of the group method

and only seven per cent. unfavourable. Other official features of the Conference — lectures by well-known lecturers, plenary sessions and the like — were found dull in comparison.

To the key questions: Who is to educate the educators? And by what means? there is now a short factual answer: Themselves, by means of small groups.

This is the outstanding positive evidence of *Conference Story*: and everyone who has an interest in education and/or in conferences, will find it well worth his while to go through the varied comments behind this central finding.

At the same time there is another 'statistic' even more emphatic, and perhaps no less important. On one matter there was complete unanimity. Not a single person of the 155 who went to the considerable trouble of replying to the questionnaire was in favour of less free time. I do not think that this means that conference members were lazy or pleasure seekers. The Conference was emphatically not of that kind. The need for free time goes deeper. There is another type of group, no less important than the small discussion group: and that is the *ad hoc* group of two or three — or perhaps half a dozen — talking of this and that. Effective provision for such groups — some general centre where everyone can meet informally at any hour — is of the utmost value for all conferences, particularly international conferences. Unfortunately, at Utrecht it was not possible to do this. As a consequence the twos and threes did not find time and place to meet as they would have liked. As a consequence, also, the Conference itself was not 'centred': and that, more than any other single factor, perhaps, is responsible for the 'something missing' feeling that was felt at the time and emerges in the extracts from questionnaire replies.

A multitude of other matters leap out from Professor Tibble's subtly unobtrusive analysis, far more than could be so much as listed in a brief review. This is a difficulty that can be overcome in one way only: by reading *Conference Story* from cover to cover. But one additional point, growing out of this total experience, might perhaps be ventured.

This was far more than just another teachers' conference. In a



way it was a milestone in conference technique. And it is the nature of all good milestones that they lead on to the next.

At Utrecht, the technical problem which was definitely not solved was how the groups could effectively report back to the plenary body. I am going to suggest that, in a discussion conference, organised on the group plan, such reporting back is not the main need. As page 14 of *Conference Story* makes plain, what most of the people look for, and get from, such a meeting is mutual education. A conference organised with group discussion as its central feature needs, in the main, plenty of *pabulum*, discussion material on the question at issue; such as might well be supplied by panels of knowledgeable people drawn from its own midst. Particularly in international conferences the 'expert' panel (each 'expert' speaking only for a few minutes at a time) is a refreshing means of acquiring, if not new knowledge, at least new standpoints. Given the *pabulum* thus supplied, the groups have something on which to chew. And it is this chewing that is the real *raison d'être* of the meeting. At the end, maybe, to sum up what the Conference has meant, a panel (recruited principally for known ability to speak well) could give a series of individual impressions of what has been gained. The net result might well be a maximising of

genuine communication and exchange.

I venture these suggestions, not primarily for themselves, but rather as a practical exemplification of what *Conference Story* does. It sets you thinking. And that, assuredly, is the best reward for all those who worked to bring it about.

P. W. Martin

**Sculpture. Techniques in Clay, Wax and Slate, Frank Eliscu.** (Pitman. 45/-).

This is not a serious handbook for the student who aspires to become a professional sculptor. It does, however, offer to the layman a simple and direct approach to a craft which has boundless possibilities for self expression.

The author begins by illustrating the making of half a dozen simple animal forms, a head, and a simple kneeling figure. The sixty photographs covering this section explain step by step a method of procedure which could be used very effectively in the schoolroom. After these preliminary exercises a further twenty-five photographs show the development of a more ambitious figure. But the success of this would depend upon a knowledge of anatomy more than upon skill in manipulating clay.

The chapter dealing with modelling in wax assumes that a certain amount

of skill has been acquired, and is devoted to making figurines with the idea in mind of having them cast in metal. The question of casting, both in plaster and bronze, is only partly discussed, in order that the beginner might have some idea of the processes by which a modelled piece of sculpture is made permanent.

The whole book is a 'How-to-do-it' by visual instruction, but the author has many shrewd and enlightening remarks to make as he accompanies us through the succeeding series of pictures.

Carving in slate is dealt with in such a way that anyone who can make a clear outline drawing should be able to translate it into an effective carving, in relief, with a few simple tools which are easily obtainable.

Throughout the book are scattered more than seventy photographs of splendid examples of fine sculpture, drawn from countries as far apart as Mexico and Egypt and Africa and China, and ranging from B.C. to the present day. To anyone with no previous knowledge of sculpture this book should prove a good introduction.

By the way, whatever made the publishers include the perfectly useless (in England) appendix of sculptors' suppliers — all American!

John Bickerdike

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# THE NEW ERA

IN HOME AND SCHOOL

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## Note on Contents

SINCE APRIL, *The New Era* has been packed with material from the Delhi Conference of the New Education Fellowship; not, alas, with the scenes and feelings that people who were there will carry about with them till the end of their lives, but with accounts of some of the matters discussed and of the manner in which they were discussed.

Meanwhile we break the Delhi series, to regard young children, ranging in age from the snail-investigator who is still three to the seven year olds who are taking their first plunge into the junior school. All the children described are Londoners, which might seem a pity in an international magazine. We had hoped for articles from a nursery school conference held in Geneva last year and still hope to receive this in time for publication in October. But young children have not yet conformed to any national pattern and the four articles published here will seem perhaps natural and useful to teachers of this age-group, wherever in the world they may be working.

Miss D. E. M. Gardner of the Child Development Department of the University of London Institute of Education, has made available to us the theses of her students in the Department's advanced course, as both she and her predecessor, Dr. Susan Isaacs, have sometimes done before. Miss Gardner, the University tutors, and the authors themselves have been good enough to allow us to select from serious academic work such parts of the studies as would be suitable for articles in *The New Era*. In no case has there been room to include the plan of research or the students' conclusions from it.

What we have here are descriptions of how young children will use a free environment, and what freedom planned for in this sagacious way exacts from them. It demands that they should grow knowledgeable about their world and reasonable about one another; the old

formal education of infants demanded neither. But challenges of this kind are just those which a healthy young child most welcomes, for they give him chances to satisfy his own wonder and curiosity, and to stand well with his fellows.

The challenge to their teacher is, in a way, more formidable. All our contributors imply that she must be more humble and more watchful than she would need to be if she were employing more formal methods. It is almost as though she were now required to discipline herself and, largely in that way, her children. She must also be prepared to work with less patent and measurable results. Her reward seems to be a sense that she is taking her full share in a long process of growth, fascinating and diverse in its individual manifestations, and yet somehow universal.

Horrid things that have nothing to do with growth have invaded so much of our way of living, — uniformity, unexamined prejudice, time-saving devices that somehow leave us less time to think, mass entertainments that do not fully entertain. One of the shining exceptions to this mechanical way of living is to be found in many kindergartens and nursery schools in many countries. And one of the more hopeful aspects of education is the slow invasion of junior school methods by the spontaneity and reasonableness of the good infant-school.

### ERRATUM:

*The New Era*, Vol. 41, No. 5, May, 1960, pp 102—103:

For last line of p. 102 and the first two lines p. 103 read: 'Notable amongst these were Professor Morris' descriptions of the experimental developments over the last ten years in Bristol, initiated under Professor Fletcher and Professor Roger Wilson. These have aimed to give graduate students a better preparation for teaching. — ED.



# Intelligent Children in the Nursery School

*Winifred M. Tearne, Lecturer at Darlington Teachers' Training College*

**M**ANY TEACHERS find that their four year olds become unruly and aggressive and attribute this to the fact that they are too old for the nursery school and ready to settle down to formal work. This, I am convinced, need not be the case if the teacher is aware of the many interests of the four year olds and provides an environment in which their intellectual needs are being met.

For several years I worked in a nursery school in which the children were generally of high intelligence and which was rich in interesting and stimulating materials. Generally speaking the play of the older children was satisfactory; from year to year we noticed variations in it dependent on the interest of the leaders. One year most of the play of the older children seemed to centre around the construction of vehicles and dramatic play on them; another year interest in the Coronation gave rise to dressing up and dramatic play concerning that event; and a third year when the summer was hot and dry, the children seemed to play incessantly with water, paddling in it, making harbours for ships and building bridges as well as conducting experiments with the varied waterplay equipment. But there were always other interests which engaged individuals or small groups of children; they continued to make houses, to play with dolls, to look for worms and woodlice, to plan their own gardens, to make channels in the sand pit or to practise and acquire new physical skills. Even in such a rich environment there were occasional days when the older children did not know what to do with themselves — they felt that they had tried everything and were in a mood when they enjoyed upsetting other children. It was on such occasions that the teachers realised the need to bring something new into the school. Once it was nothing more than a large piece of sacking on which the teacher, remembering earlier play, started to paint a skull and cross-bones; she soon attracted a group, the very children who had been so bored; one took a

brush and corrected her painting, others added to it and they decided that it was to be the sail of their pirate ship. The ship had to be built, the sail hoisted with great difficulty, the children dressed up, and so the interest grew and developed over several days.

All this was very satisfactory, but how much more so if the children had not first become bored! A teacher can often forestall boredom by the timely introduction of new equipment. Yet it is not a good thing to be constantly bringing in new material, though I was recently impressed by the children's reception of three clothes horses covered with hessian. They had been intended as a supplement to the play houses, but they were used as tents and led to some interesting variations on the cowboy and Indian play prevalent in the school. Another day a rope with a hook was brought out for a boy making a crane; this was accepted gratefully but was later used for a variety of purposes — dragging logs, joining things together, and once to heave a huge log on to a tree stump because the child realised that they had once been parts of the same tree and wanted to join them together again. Sometimes a mere suggestion from the teacher was enough to give impetus to the play. Seeing a fire engine equipped with ladders, she might ask 'What about the hose?' and lead the children to think about the provision of water and other means of putting out fires.

Readiness to answer questions is essential in a good nursery teacher, but it is sometimes good not to be *too* ready with the answers. Susan Isaacs in her description of the Malting House School has explained the techniques of encouraging the children to solve their problems by experiment rather than by acceptance of adult explanations. This was a method we tried to adopt, so that when a child was baffled because water constantly drained away from his channel in the sandpit, or his bridge was no good because it wobbled, the teacher would say 'Let's see what we can do about it.' Working



together and trying experiments, they were often so much at one by the time the desired answer was achieved that it was difficult to know who had supplied it.

During a cold spell two girls called to their teacher — 'Come and see our bonfire.' She discovered a collection of wet straw and snow-balls, and as she admired it they said 'Light it.' It would have been easy to say 'Snow doesn't burn', but matches were produced and a genuine attempt made to light it; a group gathered who were convinced that snow would burn and who later brought some indoors and threw some on the glowing fire and watched it sizzle. Ten months later, two of the children referred to the incident, starting 'Do you remember...,' — so the interest was genuine.

It is not always convenient to carry out experiments at the time, but if one is reliable, children will accept postponement. This had to be the arrangement when Simon wanted to 'Make brown'; we had to promise that he should do it the next day and both he and the teacher remembered.

A teacher can help the children's play forward by watching their activities; she often discovers that certain materials have hitherto unsuspected values. It was thus that sacks of straw became part of our regular equipment; — the straw was for the guinea pigs and was stored in sacks, but the children found these useful as cargo on ships, as beds, and even as punch balls, so more straw was ordered and put into sacks.

Children lead busy lives outside school — they are taken to entertainments, to places of interest and many of them see television, and the teacher needs to be aware of these interests. It was only by visiting the circus myself that I was able to contribute to the children's play around that topic, and an afternoon at London Airport gave me ideas to pass on to children playing with aeroplanes. Perhaps of all outside events the Coronation gave rise to the most spectacular play, but during the Festival of Britain, Battersea Fun Fair was a local feature and it was necessary to have some knowledge of the attractions there. The children wanted to talk about their experiences, they wanted stories about it and they wanted to make the

JAMES  
HEMMING

# Problems of Adolescent Girls

At a time when urgent discussions are taking place, following the Crowther and Albemarle reports, about the possible direction of educational policy both in and out of school, this book is particularly relevant.

Dr Hemming's study is based on an analysis of letters written by adolescent girls to a weekly periodical. These letters show that many girls are deeply troubled by personal problems, and harassed by the glaring inconsistency of standards within society — often between home and school or home and home, or even between one school and another.

The author examines this quandary, and suggests that adolescent girls will readily accept the guidance they need — indeed, long for — if certain conditions are fulfilled. He analyses these conditions and sets out a basis for effective guidance at home and at school. His recommendations warrant serious attention from all teachers in charge of girls.

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garden into a Fun Fair; a Peter Pan Railway was laid all round the paths with a device for making the trains go, and one morning we struggled, with only partial success, to make a round-about. How dull it would have been for the children if the grown ups had not appreciated their interest.

It is obvious that if the teacher is to meet the challenge of these children she needs to be mentally alert and ready to take a genuine interest in a variety of things. Many other duties make demands on her time and energy; yet it is her first duty to meet the individual needs of all her children, and by the provision of a stimulating environment she can go a long way to meet their intellectual needs.

Susan Isaac's *Intellectual Growth in Young Children* had been largely responsible for my own interest in the subject; the records of the children in the Malting House School bore a marked similarity to the ones I had collected from my own experience, while her description of the school and the role of the teacher made me realise how much we owed to her work. Since that book was published there has been surprisingly little work on the educational value of the nursery school. Lillian de Lissa in 'Life in the 'Nursery School' includes an excellent chapter on education through play, but there is a marked lack of guidance to the teacher on the part she can play in furthering the child's interests. American books give more information on this aspect of the work — two that I have found particularly valuable are Rudolph's 'Living and Learning in the Nursery School' and 'Providing Developmental Experiences for Young Children' by Ada Dawson Stephens; in both these books I recognised the teaching situations that had become so familiar to me.

There are many teachers, excellent in other respects, who are baffled when one talks about 'intellectual interests' or 'teaching opportunities'; many believe that children learn through play, but are unaware of the contribution *they* can make; others believe that children's intellectual needs are met by Montessori and other sense-training material; and there is a danger that reading and number apparatus will be introduced into some nursery schools in the

hope of solving the problem.

It is true that in these early years children learn largely by sensory experience; Thor (3.10) gave a striking example of this — he joined a group of older boys who were watching a snail emerge from its shell and, so great was his desire to touch it that in spite of our attempts to safeguard the interest of the four year olds he managed to grab it; he peered at it; held it to his ear and shook it, sniffed at it and finally licked it. At this point we insisted that it must be returned to the older boys, and he was taken into the garden to look for another.

A good nursery school environment provides adequate opportunities for exercising the senses, but is it necessary to provide artificial material in order to train children in sensory discrimination? I think not. No specific sense training was given in the school in which I worked and observed, but it was rare for a four year old who wanted a board to choose one the wrong size or shape for his purpose, and children wanting water frequently estimated the amount they could manage to carry by watching as the can was filled. Colours were mixed as they painted and the children commented on the various shades. Amanda had enjoyed painting with green, red and yellow and had proudly displayed the effect; Edward (4) commented 'Just like the leaves in Autumn'. Thor (3.10) enjoyed stripping the skin from a twig and surprised a near-by adult by remarking 'It smells like French Bean' — as indeed it did. Another boy who had been crying complained 'My eyes hurt like the smell of onions.' Their choice of suitable clothes for dressing up suggested an awareness of suitability of colour and texture; at the time of the Coronation this was most marked; for a while the children were not guided by what the Queen actually wore, — they demanded materials that suggested richness and royalty. Several children commented on my Yorkshire accent, noticing the difference in the vowel sounds, one even undertaking to teach me to say 'grass' and 'path' without my short a's!

Such evidence, selected from observations recorded while I was working with the children, suggests that there is no need to give specific training in sensory discrimination where ample



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material is provided for such experience and where the grown ups are prepared to talk about those experiences with the children.

The adoption of reading and number apparatus by nursery schools seems unnecessary and unfortunate at a time when many teachers are striving to extend nursery school methods into the infants' school. The children with whom I worked were as intelligent as one could expect to find in any nursery school. Had they wanted to learn to read, no one would have refused to give them the opportunity. An ABC jig-saw was given to the school and made available to the older children in the Quiet Play period; Robin became interested in this at the time his older brother started school; there were others who liked to play with it but none whose interest was as sustained or intelligent as Robin's.

Most children learnt to write their names before leaving the nursery school — these were always written on their paintings and children finding pieces of slate in the garden were

always pleased if a grown-up offered to write their names on the paving stones. It was on such occasions that children compared the spelling of their names — once Gareth, Gavin and David were all discovered to have 'A', then Sarah was found to have two 'A's'; their wonder grew as Caroline's name was added, then Bridget was revealed to have no 'A', 'but' said Gareth 'she has G'; and the chatter became confused as they pointed out other similarities and differences.

The older children often wanted to tell stories about their pictures and it was usual for the staff to write these at the side 'so that everybody can read it'. This gave satisfaction to the children, but as they neared their fifth birthday, they sometimes liked to have a few words that they could read so Joanna had 'Crackers the Kitten' printed on hers and Christopher insisted that every part of his train must be labelled — funnel, boiler, wheels, etc.

Other activities also gave rise to an interest in reading — notices had to be written: *Danger*



— *Wobbly Steps* was one, and to it Edward (5) added a picture of wobbly steps 'for children who can't read'; this notice was displayed to all adults and children coming near his building. Another day Christopher (5) organised a Sports Day after visiting his older brother's school; a notice was written at his dictation —

SPORTS DAY  
AFTER QUIET PLAY  
EVERYBODY CAN COME  
SPORTS; BOXING; CONCERT.

This was placed in a prominent place and 'read' to anyone who could be persuaded to listen.

In such an environment there would seem to be very little need to give formal grounding in reading — the interest was there, and the opportunity for those who wanted it. There was certainly little need for formal number training — the children compared lengths and weights, measuring the planks they used one against the other, choosing lengths of rope to suit their purposes; from an early age they counted and it was interesting to note the number of comments on the frequency of '4' in the doll's house.

Mary was a four year old who became very interested in a new two-cup size teapot; so great was her interest that she was allowed to give the children their orange juice from it, the adult filling up the teapot when necessary. As she returned for her fourth supply Mary remarked with all the wonder of having made a discovery: 'It always does two cups.'

With experiences of this type in my mind, I was convinced that a nursery school environment of the type I had known could give all the grounding necessary to prepare children for learning the 3 R's as well as valuable experience in other respects. It may seem that, being already convinced, there was no need for further study; but I was aware that these incidents had been sufficiently dramatic to be remembered and written down, and that they had frequently taken place with an interested adult in the vicinity. What remains to be discovered is whether the children can gain *as much* valuable experience as they go about their less spectacular activities, often apparently unnoticed by any adult.

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# Infants and their Number Work

*C. D. Davies, Headmistress, Dycorts Infants School, Romford*

**T**HE THIRTY ODD YEARS during which I have been teaching have seen a revolution in the education of the young child. The most important change has been in the relationship of teacher and child. Most teachers now have a friendly approach, and realize that all children cannot be expected to learn the same things at the same age, and that a too early start upon the basic subjects may damage a child's ability to learn.

This change in attitude towards the child in the infant school has been very gradual, for the emphasis on how a child learns, rather than how the teacher teaches, must of necessity keep pace with our knowledge of child development. Perhaps the greatest change in the infants school is the emphasis which is placed on the development of the child's personality, and his requirements for mental health. This has coloured the whole curriculum, and has produced good results in the teaching of the English Language. Much thought, too, has been given to the arts and crafts and to the development of physique, so that a great deal is now known about the way in which children grow and learn.

The teaching of mathematics however, still lags.

Of the books which give details of a more realistic approach to the teaching of number, most have been read by teachers who have adopted the use of apparatus and ideas described without appearing to understand the underlying spirit of the work. With the teaching of reading, once a child has the urge to learn, his enthusiasm is boundless and he will spend hours at it. Surely children should have this same enthusiasm for learning number skills.

From my own experience, it would seem that the new entrant to the infant school shows a very lively interest in number and, through his everyday experience of living in a community, is gradually gaining fundamental ideas of it. In general the teachers with whom I have come in contact are happy to leave all thought of

formal number until the child is six years old, but after this they show considerable anxiety. They introduce shops and various games requiring the keeping of scores, but any real number teaching derived from these activities seems forced and unnatural. The children love playing shops, but at this stage, are chiefly interested in the dramatic and social aspect, and not really in giving the right change or making out bills and accounts. With scoring games their interest seems to be more in the acquiring of the physical skill than in the scoring. I feel that, as aids to the teaching of number, these activities might well be left until the age of seven years.

What, then, of the child between six and seven years of age? Does he often shew lessening of interest in number? If so, can this be accounted for by a pre-occupation with attaining skill in reading which usually occurs somewhere about this age, or can it be a normal marking-time period during which the many ideas of number which the children have been acquiring are being consolidated? From the teacher's point of view, can we safely leave the children to other activities in the sure knowledge that an interest in number will continue to develop? How can we measure their number knowledge and be sure that, as teachers, we are doing our best for these children, when the results of their infant school experiences in this subject will not be seen until after they have left our care?

It was not until I attended a summer school for head teachers of infant schools that I realised that this anxiety over the teaching of number was general and not just a weakness of my own, and I decided to make a special study of this subject. I proposed to make observations of children of average ability between the ages of six and a half and seven years who have had no formal number teaching. By doing this, I hoped to gain some knowledge which will help me in the future conduct of my school, and go some way towards an answer to this



source of anxiety to the good infant teacher to-day.

I thought it might be useful to begin with a brief account of my own search for support in the idea of delaying the formal teaching of number. I have been surprised to find that it is over twenty years since I first began to realize how futile it is to begin formal teaching as soon as the child enters school.

I can remember the pleasure with which I read in the *Infant and Nursery Schools Report*<sup>1</sup> that: 'the child of eight or nine learns to read in a shorter time and soon overtakes in arithmetic children who have begun the 3 R's at an earlier age.' At the time, I was trying to teach number to four year olds and I felt that the idea of delaying formal teaching until the age of eight or nine seemed rather far fetched, although I was glad to realise that such eminent people considered some postponement desirable. The same report states that 'Professor Burt practically agrees with this finding when he says: "There should be little or no formal instruction before the age of six at the very earliest".' This idea being nearer to our current practice was more readily acceptable, and I determined to apply it at the first opportunity. However it was not until 1938, when I took charge of an infant Department, that I was able to do this, and even then the changes we made were slow and timorous, and I was so concerned with the general change in approach to infant teaching throughout the department that very little serious thought could be spared for the actual teaching of number.

About this time I came across *Adjusting the School to the Child*.<sup>2</sup> by Carleton Washburne. This I found a real help, especially his report on the findings of the 'committee of seven' of the Northern Illinois Conference on Supervision. Here was something very concrete, and as the tests were extensive, covering as they did three hundred cities, one felt that the results merited serious consideration. The report listed the minimum age and the optimum age for the formal teaching of each stage of arithmetic.

1. Report of Consultative Committee on Infant and Nursery Schools 1933. H.M.S.O. p. 133.  
2. *Adjusting the School to the Child* Carleton Washburne; 1932.

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I think I am right in saying that *Testing Results in the Infants School*<sup>3</sup> by D. E. M. Gardner, was the first book by an English author which set out to examine and compare scientifically the results of formal and informal approaches to the skills, and there is no doubt that it gave confidence to those of us who were trying, against much opposition, to break away from the traditional methods. Although Miss Gardner found the results in the number test inconclusive, her work does show that at least no harm is done if formal teaching is delayed. In her later book *Long Term Results of Infant School Methods*<sup>4</sup> she shows that at the ages of nine and ten years the results are clearly in favour of children who had had informal number work in the Infants School.

In an article written a few years later Washburne says: 'Some of the topics in the school curriculum are commonly taught at points in children's growth which foredoom many children to failure.' This statement should be given very serious thought by all practising teachers, for it suggests, not just lack of useful purpose in too early teaching but definite harm to the child. This is confirmed in my own experience by the number of children who, whilst appearing to make satisfactory progress under formal methods in the infant school, display problems in the learning of arithmetic at the Secondary School.

I think the contributions of Piaget are among the most valuable of the more recent investigations into the way in which children learn number. Although his work is not easy to read, it is well worth the effort of serious study, for it shows clearly the understanding that is necessary to a child before any attempt at formal number teaching can be fruitful. As he gives only the chronological ages of the children he tests, there is naturally a wide overlap in the age at which they appear to be ready for formal number teaching, but he does shew why no useful purpose can be served by teaching formal number before the age of seven years, and that the child must have reached a sufficient degree of maturation before he is

able to master formal arithmetic. He says: 'We have clear evidence of the systematic difficulty experienced by children under seven or eight in including one class in another, and in understanding that a total class is wider than one that is included in it.'<sup>5</sup>

He shows that young children are unable to understand that a given quantity remains the same although arranged differently. They judge quantity by the size or density of a group, and not by the number of articles constituting it. They are unable to realise that a total class is wider than the one included in it, nor are they able to understand that if a quantity is divided into two groups, adding to the one takes from the other. Dorothy White also refers to this. Speaking of a little girl of four years old, she says: 'She makes designs with spoons and pencils. She had five one day and then added another. I told her that if she divided them into two groups she would have two lots of three. "If they are a long way away, they still six" was the child's reply.'<sup>6</sup>

The need for a sufficient degree of maturation before formal teaching can prove useful is born out by Margaret Drummond: 'It is mind growth that is necessary not instruction.'<sup>7</sup>

Jean Murray, contributing to a book on *Infant School Methods*, says 'Abstract thinking about abstract situations is certainly not the concern of the Nursery-Infant School'.<sup>8</sup> In *Arithmetic in Primary Schools* we read 'If no memorised results of calculation were expected, the Infant School would be free to encourage much wider and more leisurely activities; a better foundation would be laid for later arithmetical knowledge and the child would enter the Junior School with a freshness of interest in number which would lead to easier learning at a later stage.'<sup>9</sup>

During the last few years several books have been written on the teaching of number in Infants Schools. These are books of a more

3. *Testing Results in the Infants School* D. E. M. Gardner, M.A. Methuen 1942 p. 115.

4. *Long Term Results of Infants School Methods*: Methuen 1950 pps. 71-80.

5. *A Child's Conception of Number*, Piaget, See also *The New Era* Vol. 40, No. 6, June 1959.

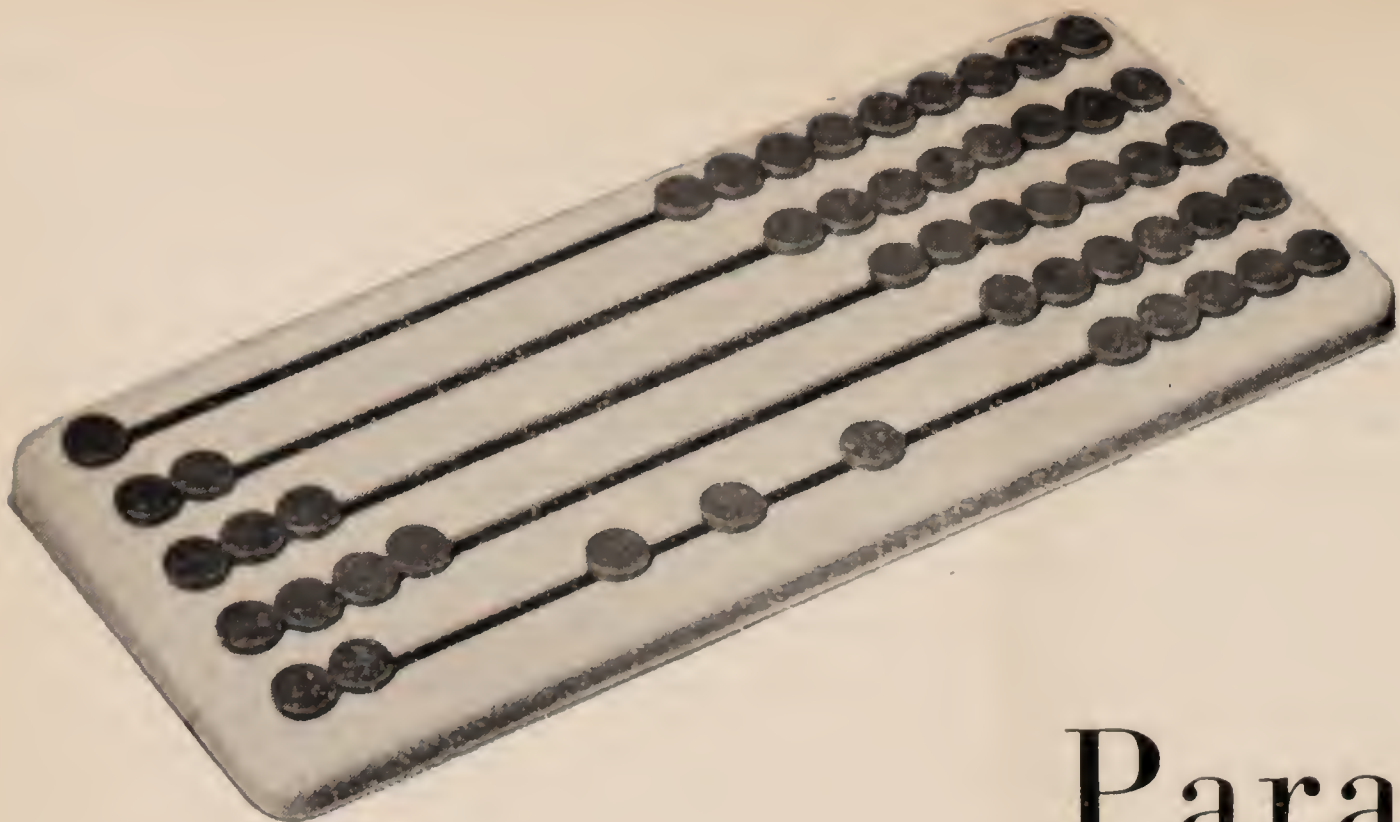
6. *Books before Five*, Dorothy White.

7. *Psychology and Teaching of Number*. Margaret Drummond, 1923.

8. *Activity Methods for Children Under Eight*, Evans, p. 188.

9. Report prepared by the Mathematics section of the Metropolitan Branch of the Association of Teachers in Colleges and Departments of Education, p. 4.





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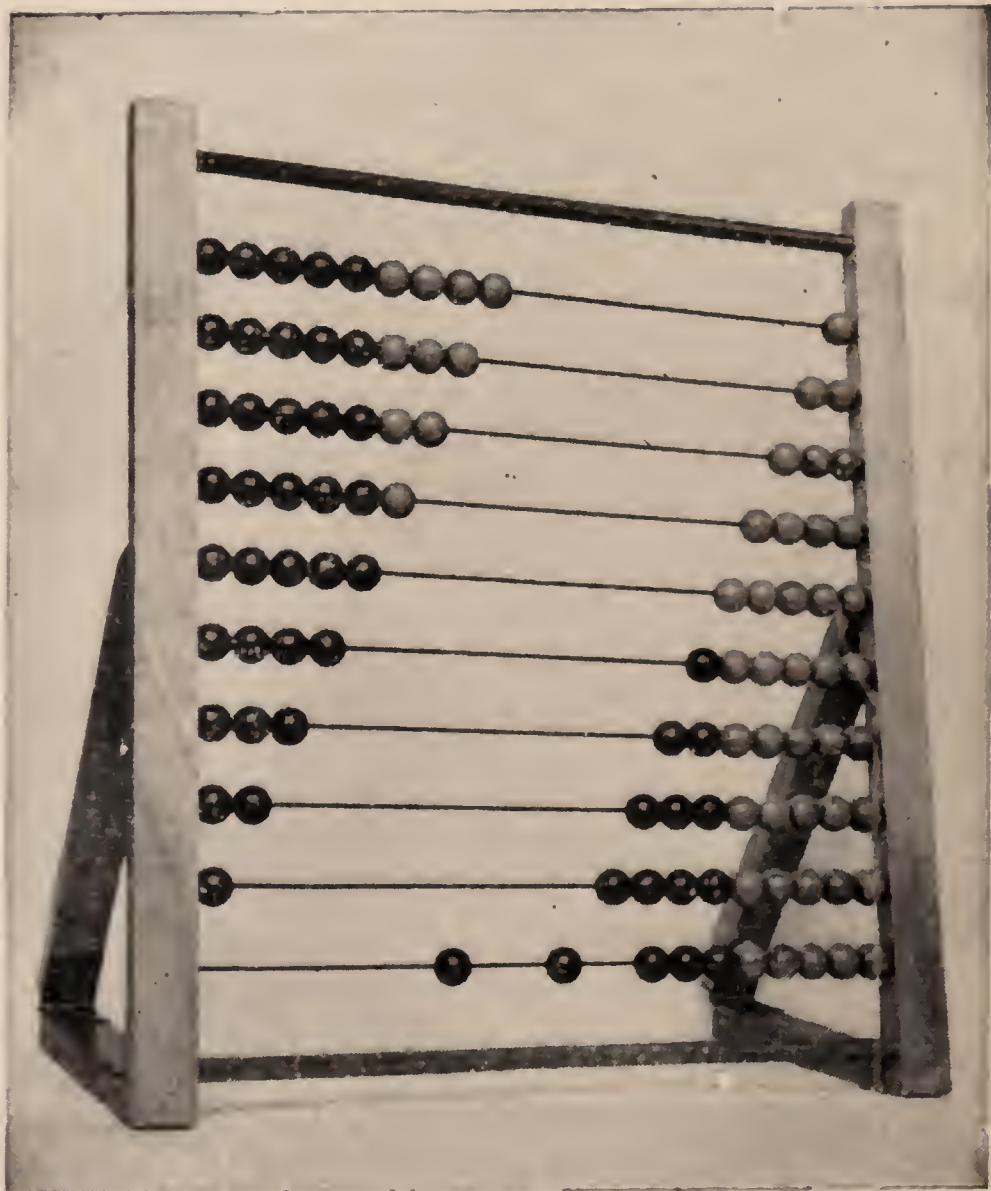
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practical nature, which probably find a wide circulation among those who are actually immersed in the all-absorbing task of teaching infants. They are indeed a valuable aid to the busy teacher, but even so I feel that many of the activities which they recommend are forced upon children too early by over anxious teachers, and even in some cases formalized. The wise teacher realizes quickly if a child is not ready for any offered activity; she should be prepared to postpone its introduction.

Wilson, Stone and Dalrymple say: 'It is the child who properly determines the course of study. The course of study for any year should be the work that the child can do successfully and with most meaning and value during that year.'<sup>10</sup>

With opinion so strongly in favour of postponing formal arithmetic, it may seem surprising that so many teachers hesitate to follow this principle. I think the reason is twofold. First the difficulty of informal work, which leaves the teacher wondering anxiously if she has done all that she could for the children in her care, and secondly, the early age of transfer to the Junior School. If we had these children in the Infants schools longer, we could see better the results of our earlier work, and hope to send to the Junior departments children whose work could be measured and compared with the requirements of that department.

In our school we readily leave any formal teaching until the second year. Teachers have been surprised at children's genuine interest in number at this stage, and the ease with which real knowledge is gained in an informal manner, and we have been able to prove for ourselves that progress in formal number at the age of seven plus is not hampered by a later start. Whether to go beyond this and delay formal teaching for another year or not is the problem that now faces us.

My observations have done nothing to lessen my conviction that in general formal number teaching has no place in the infant school.

Number sense does not appear to be entirely related to general intelligence. Emotional maturity would seem to play a part in the

degree of readiness for formal number work.<sup>11</sup> Dr. Winnicott in one of his lectures said that if a child has not become an integrated personality, and does not feel 'oneness', it is no use trying to teach him arithmetic.

'The mathematical gift, like the musical gift to which it is biologically related, is identical neither with logic nor with intellect, although it makes use of them just as all philosophy and science do. One can be musical without possessing a scrap of intellect, and in the same way astounding feats of calculation can be performed by imbeciles. Mathematical sense can be inculcated as little as can musical sense for it is a specific gift.'<sup>12</sup>

If we are to postpone formal teaching of number until after the children have left the Infant School we must guard against mental starvation of those children who have this specific ability for mathematics and a sufficient degree of maturity to benefit from formal teaching in this subject. Although Thyra Smith, in a lecture in this Department, said that she thought it was the greatest mistake to expect this maturity, there will surely be some children who really need this kind of teaching before reaching the Junior School. These could be catered for by having suitable material for their use if they choose. Mr. Schiller said that the time to start teaching number formally is when the child is able to abstract from practical experience just the number element and hold it in mind. The wise teacher, who knows her children well, should watch for this moment and introduce to individual children just as much formal number teaching as each can learn without difficulty and confusion. These children however, will be only a small group in an Infants School, but they must not be neglected because they are in the minority. A lot can be done by the example of the teacher.

<sup>11</sup> In each of the three schools where I have worked there was one child who seemed outstanding. In school C it was the one with the highest mental age; in school B the outstanding child came in the middle of the group; but in school A it was the one with the lowest mental age who was the most mature in the understanding of number.

10. *Teaching the New Arithmetic*. Wilson, Stone and Dalrymple, p. 7.

12. *The Development of Personality*, C. G. Jung, Routledge and Kegan Paul, 1954 p. 139.



For instance, I was surprised that the group of children I was observing always added by counting on, which in my experience is unusual for children of this age. When I spoke to the class teacher about this she said that she had never actually taught the children to use this method of addition, but she always used it herself, when calculating with the children.

It still seems to me that there is some lessening of spontaneous interest in number between the ages of six and seven years. It was noticeable in one school that an older group of children in the same class had a much more lively interest in this subject. Amongst them, a group had sown seeds, and were busy making their own records of growth involving a considerable amount of calculation and comparison. A child who was puzzled by the difference in the thermometer reading in his classroom and that shown on television kept a daily record of the difference between indoor

and outdoor temperature.

I met a group one day discussing the change from their dinner money in a most animated and knowledgeable way. Altogether their interest in number was much livelier than a group's who were only a few months younger. It looks as if the interest will grow naturally if only we have sufficient patience not to stifle it by too much teaching too early. As Margaret Drummond says:— 'The knowledge of number and the ability to perform number operations that is acquired in the Infants Department (ages 5–7) are mainly the result of mental growth; the growth takes place, not because of teaching, but often rather in spite of it.'<sup>13</sup>

13. *The Psychology and Teaching of Number* Margaret Drummond 1932.

This article has been compiled from the first and last chapters of a thesis entitled *A study of children of 6½ to 7 years making a transition from informal to formal number work*, which is available at the University of London Institute of Education. ED.

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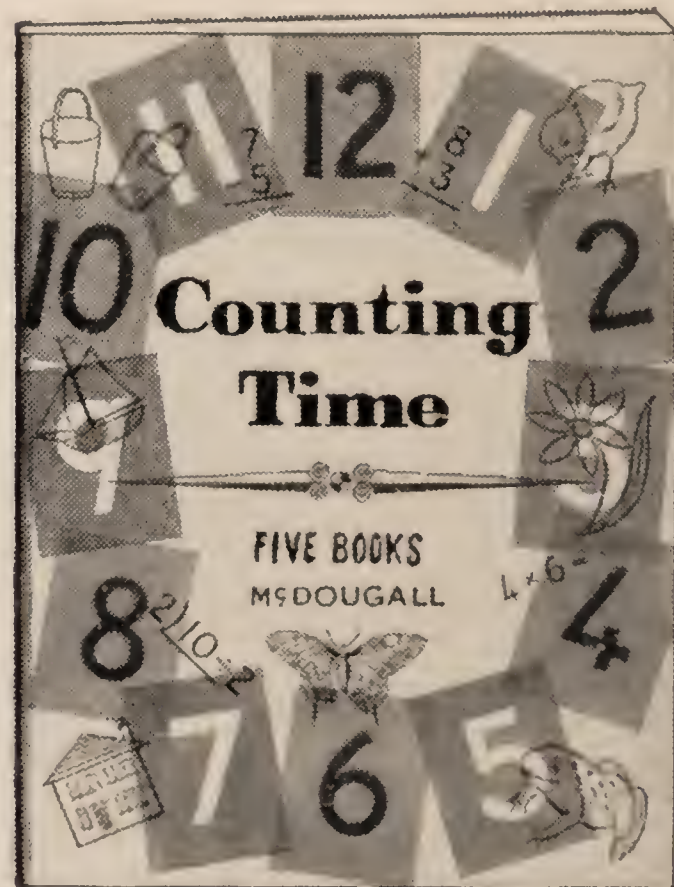
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Educational institutions, of whatever description, have always been places where growth, both physical and mental, takes place. In an Infant School, rapid growth must be catered for, and the teacher there must see her work in proportion. Her particular classroom in her school is not set in a vacuum, but is part of a broader system in which every portion needs to be as productive as possible. The teacher is faced with a class of thirty, forty or even fifty members, each of whom has enjoyed a slightly differing background before entering the school at all, each of whom has attained a different stage on the all-round growth scale, and each of whom requires and demands something slightly different from the teacher during the course of the days, weeks and years that they are in school. Surely her role will vary a little towards each individual child, and in no two days, weeks or years will her teaching be able to be exactly the same. It is this fluidity, arising from the less didactic form of education,

which makes the teacher wonder what she has to be doing in the classroom, and the general public believe that often nothing is done!

It is still the duty of the teacher to teach, but the best use will not be made of her work if those whom she is teaching are not ready to learn that which she has to offer. Immaturity, or the state of not being fully ready, socially, emotionally as well as intellectually, is by no means uncommon in young children, and the prime duty of the teacher is to know her children for what they are. This will involve a certain amount of engagement with them, as well as detachment from them, so that all their actions and reactions can be closely observed. The timetable and work in an active Infant School provides admirable conditions in which such observation can take place. She will discover that it will often be possible for her to withdraw from active engagement with the children for certain periods, and during that time she will be able to listen to and watch the children, noting their very individual interests and efforts. Armed with this knowledge, the teacher can then begin to formulate her method of education with one child, or a group, or the whole class. As William James stated: 'To detect the moment of instinctive readiness for the subject is... the first duty of every educator.' This is true to-day as it was in 1890.

If the basic requirements for the growth of the child are not present in the children's out-of-school community, it is for the teacher to provide a rich background of materials and experiences, so that the children will be able to select what they individually require to suit their own needs and interests. 'The teacher's role is that of providing a wealth of what is good and permitting individual choice, with the corresponding and extremely difficult task of waiting, secure in the knowledge that children will choose what they need, according to the dynamics of their own personality.'\* It

\* W. D. Wall, *The New Era*, January 1957 p. 5.



is not sufficient however to provide the materials and experiences; the teacher will often find it necessary to wait for the crucial moment when she can help the children, from the depths of her own experiences, to see the rich possibilities contained in what she has offered. Many and varied experiences which come to the children from outside the school situation will often require supplementing or explaining in terms which can be easily understood, or if such experiences are not seized by the children themselves, then the teacher must be sensitive to their needs and requirements and be ready to feed in such material, or to abandon it if necessary in favour of some new interest. To some extent, this type of work will necessitate the surrendering of a certain amount of the prestige which is normally held by a teacher, and she will herself become a learner within the group. She must adopt the viewpoint of the individuals around her, and will, in consequence, find herself working with the children and not against them. Here the teacher may be faced with two problems which must be solved; that of maintaining a balance between too much didactic work and starvation of the intellect, and the reconciliation of the requirements which the school and society demand with the needs of the children themselves.

To be able to provide experiences that will equip each of the children to understand and interact with the physical and social environment around them in a constructive manner, a certain amount of planning, preparation and organization are required from the teacher. Resourcefulness and ingenuity will often be needed in relation to whatever work is on hand, for although children do not expect the whole world to be geared to them, they do demand some measure of consideration in respect of their interests. Large quantities of any one sort of material are not strictly necessary, but a careful estimation of requirements is always rewarded. Each teacher will solve this problem according to her own talents, for, as children differ in what they bring to the classroom, so too do teachers. She may excel in knowledge, breadth of culture, love of physical achievement or artistic appreciation. The interests of

teachers have a strong effect upon their work. But above these individual traits is the common need for all to share in awakening, at the appropriate moment, the growing response in their children to the ever-widening environment.

Teaching as such is, however, only one facet of the learning process, for much is learnt, by adults and children alike, which is self-taught or acquired through the precept and example of others. This is true in any situation, but with the greater feeling of 'laissez-faire' in many of our Infant Schools using more active methods of learning, opportunities for the children to educate themselves in the widest possible sense can occur much more frequently. 'Thou shalt' and 'Thou shalt not' are used much less often, since occasions when the children flagrantly rebel become less frequent. Instead of from dogmatic rules, it is much more from the standards and values held by the teachers that children gain some measure of consideration for others, and develop in such matters as of behaviour, taste, manners and the like. This is not to say that disciplinary troubles will automatically disappear with the introduction of active methods of learning, but that discipline will be much more imposed by the children themselves and in consequence will be more acceptable and less resented by the children. The aim is to lead them to examine situations for themselves and to form a decision without demanding an adult ruling, but using the inner authority which springs from acquired beliefs and attitudes.

The problem of how much freedom should be granted to the children inevitably presents itself to teachers who are about to embark upon these methods for the first time. It is as well to remember that none of us enjoys complete freedom for too long. We tend to counteract such a state in a variety of ways, all of which usually cause a self-imposed or externally imposed form of discipline. With children, unrestricted freedom tends to lead to a state of insecurity. An unlimited choice of occupations may easily defeat its own purpose if no form of guidance is offered towards correct selection. 'The teacher is not merely an instructor in various subjects but an educator



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in the broader sense. As such she has to provide guidance and leadership.\*

Another important aspect of the work of the teacher in any Infant School is the maintenance of good relations with the parents of the children. Where the freer methods are new to the community, parents can often prove quite critical and they must be persuaded that this type of work is right and proper. It is always of the greatest importance that the parents and teachers should work together for the good of the children. Where parents are allowed to communicate freely with the teachers in charge of their children (which is not always so) it is possible for the methods and beliefs of the school to be openly discussed and explained, and the day to day reactions of individual children can be viewed in the light of activities at home as well as at school.

Little has been said about the routine instruction and many other duties which fall to the teacher in an active Infant School. In many

respects it is unnecessary to comment on some aspects of this work, for in a school of this description, the difference is not so much in what is taught as in how and when it is taught. Instruction in reading, writing and arithmetic is still necessary for Infant School children, and teachers in any type of Infant School will continue to relate stories, read poems and give opportunities for musical appreciation and physical education in a wide variety of ways, in accordance with their own predilections and abilities. The diagnosis of mentally as well as physically sick children is often easier in the freer atmosphere, as the difficulties show themselves more clearly and the teacher has greater opportunities for objective observation. Care for the welfare of the children in every respect should be inherent in every teacher.

In conclusion, mention should be made of the effect of the personality of a teacher upon her teaching and the children in her class. The reactions of children in a classroom reflect those of the teacher, and such qualities as

\* R. Dreikurs *Psychology in the Classroom*. P. 44.



sincerity, understanding, consideration, co-operation, interest, enthusiasm, resourcefulness, a sense of balance and proportion, the possession of high personal standards and good taste and not least, a sense of humour, are but some of the basic fundamentals desirable in a teacher. 'She, first of all, must be a teacher, but then she must be a mother in many ways, or a politician selling herself to the parents and the faculty. She must be a judge of people

and above all she must be a diplomat... She has obligations to her pupils, the families, the faculty, and the community in which she teaches.'\* She must indeed play many roles, take responsibility for many things and yet continue to remain a human person — a formidable undertaking, but a richly rewarding one.

\* D. K. Curtis and L. O. Andrews, *Guiding your Student Teacher*, p. 261.

## Difficulties in Transition to the Junior School

*E. E. Napier, Deputy Head, Carswell C. P. School, Abingdon*

**A**S A TEACHER in a Junior Mixed School, I am always impressed by the phenomenon of the first day of the Autumn Term. The playground, the staircase and the hall are besieged by a throng of adults, mostly women but with some men among them. On closer examination one is able to discern rather subdued little children clinging to the adults. This is the break from the Infants School to the Junior School.

For several years it was my privilege to teach these new children. I deemed it a privilege but it was not an honour. The transition class fell to me, then the newest and youngest member of the staff; but I soon realized it was perhaps the most specialized job in the Junior School.

Some of the children knew me and had often spoken to me around the place, but many who had come from another school were in completely foreign surroundings. On the first morning of term they were, apart from obvious physical differences, an homogenous group, all far too unsure of themselves in this new situation to display their individuality. Sometimes I had to cope with the weeper and occasionally with the child who screamed refusal to enter the classroom, and always there seemed to be one or two 'suspicious' absentees. But on the whole, the class sat stolid, quiet and uncertain.

Getting to know each other was a speedy process and after a week we were at home, but there were always some children whom I did not fully understand, and after the first fortnight I usually had visits from one or two

parents: 'Miss, I don't want you to think that I am fussy but Kathleen can't sleep. I think she is worried about her sums.' I began to ponder on this period of transition from Infants to Juniors.

Much research has been done and a great amount has been written about the child entering school for the first time but, so far as I know, little work has been done on the problems and difficulties of the promoted seven year old.<sup>1</sup> I soon discovered that, although the new Juniors were proud of their promotion to the 'big' school, they were still essentially the same children who five weeks earlier had been Infants. In music lessons they still sang with the lusty voices of Infants — still uncertain of pitch; and they held their pencils with that grim determination characteristic of anyone not yet skilled in the use of a tool.

Most of the class coped easily with the new situation and soon the self-protective armour of reserve was shed and each child began to display his or her own personality. This has always been to me the greatest mystery of nature, that of all the countless millions in each species, no two individuals are completely identical.

There still remained the problems; — the child who could not speak to me and could only smile nervously when I spoke to him; the occasional child, not as rare as might be supposed, who wets himself rather than face

1. Two other students of the Advanced Course in Child Development are following up Mrs. Napier's research so that the thesis to which this is a preface should be considered as part of a wider study. Ed.



the ordeal of asking to be excused; and the child who bursts into tears for no apparent reason.

Outside the classroom these novices have other initiation rites to perform. For the first time they have to share the playground with older children and there are always some who collide with the more boisterous older ones and need the 'mothering' of an understanding teacher.

Those who stay to dinner have to line up in a self-service queue and carry their own dinners to the next empty place at the tables. Many appear bewildered and need individual direction, but here again the majority are masters of the situation and able to take their cues from watching the older children.

The whole episode reminds me of the feelings of trepidation I had when I went to school for the first time as a teacher, and I wonder whether we forget too easily the feeling of newness.

Although most children are robust and resilient and seem to ride the storm, there are those who obviously don't, and I wonder whether the lack of spontaneity and originality in some children that many Junior teachers are aware of is not in fact caused by too sharp a break at this critical period. I also wonder whether the transition is easier for the child who has spent his infant life in the same building, with the same Head Teacher for Infants and Juniors, than it is for the child who comes from a separate Infants school or from a separate Infants Department.

I was lucky enough to find in the Child Development Course Miss C. Storey who is most interested in the problems and difficulties of the transition period from the point of view of an Infants teacher preparing her children for promotion. We agreed to collaborate in the work of studying groups of children in first year Junior classes.

#### CHARACTERISTICS OF CHILDREN AT THE TRANSITION STAGE

The middle years of childhood, into which the seven-year-old is entering, have been called the dark ages of childhood because of the lack of research work done on this age group. Children at this stage of development do not attract research work, as they do not show their feelings as easily as do their younger brothers and sisters. It is however possible to draw a comprehensive picture of the 7-8 year old child from the work of several child psychologists.

In *The Child from Five to Ten*, Gesell tells us that the child at seven is less self assured than he was at six; he shows evidence of self-disparagement and is consequently sensitive to criticism. The seven-year-old is not an isolationist and, although the tendency is for girls to play with girls and boys to play with boys, the group is very important to him. He is concerned for his place in the group and does not like being singled out for praise or blame before his fellows. One of his greatest desires is for uniformity with others and it is consequently inadvisable to pit children of this age against each other.

The child of seven desires independence from the adult. He does not like his mother to take him to school because this seems babyish, nevertheless there are many times when he needs his mother to run to when he feels the need. He now becomes attached to someone outside the family circle, and who more natural than his teacher? However, Gesell has found that a seven-year-old may not look forward to returning to school after the summer holiday and that a good relationship with his teacher is important to his adjustment. The responsibility

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of the adult is very great when dealing with children of this age. An understanding teacher of children at the transition period can do much to help the child to adjust easily to life in the Junior School. At this age he is sure neither of himself nor of his new school. He shows fear of being late and would rather stay away than face entering his classroom after the others.

In the classroom the teacher may expect many irritating characteristics appropriate to this age group. The child at seven is likely to be noisy and explosive between whiles, he may whistle and make noises. He is impatient in his demands for assistance from his teacher. He often wants to know what comes next or how far to go, even when instructions have been quite adequate and explicit. Individual differences in work begin to appear and he becomes concerned if he cannot finish a task, and may copy in order to keep up with the others. He has an exasperating tendency not to hear directions, he often does not respond promptly to an injunction, and he easily forgets. What is even more infuriating to a rigid teacher or parent is that a seven year old may argue over commands. Some teachers are surprised and aggrieved when, if they leave the room, the class becomes disorganized.

Everyone who has worked with or studied children at this age knows that they are bubbling over with energy and find it almost impossible to sit still. Both Nancy Catty in her book *Learning and Teaching in the Junior School* and Gesell in *The Child from Five to Ten* emphasize this as a stable period of slow growth; its abundance of energy can be used to the full by a competent teacher. The seven-year-old child enjoys being taught and delights in acquiring new skills. He displays great pleasure in constructiveness and creativeness. His interest in the world and reality is expanding rapidly and he has a reservoir of questions in the nature of 'Is it true?' and 'How does it work?'

Because of his growing power of body, limb and muscle, he takes a great interest in games and physical activities. It is an age for acquiring new bodily skills. Most parents are badgered for bikes, scooters and roller skates. Some children of this age are quite ingenious

at making soap-box carts and home-made scooters and stilts. Their desire to achieve physical prowess might lead these children into dangerous ventures such as scaling high walls and 'tight rope' walking along the top. This energy is best deployed in adventure playgrounds which are a paradise for children of this age.

At seven, the child is entering a period of consolidation and preparation for adolescence. He has good resistance to infection, and as good physical development and good health correlate positively with good school work, an understanding teacher finds the young junior is a joy to teach. Charlotte Buhler in her book *From Birth to Maturity* says of the seven year old: 'He is ready to work i.e. to accept and complete the task which is given him.' However, it is necessary to bear in mind that he is sensitive to praise and blame, he cares what people think of him and may cry if his feelings are hurt. Because he is so sensitive, he adopts a self-justifying attitude and directly accuses others of misdemeanours if he can; or, in a fit of desperation, he may throw down work which he cannot do.

Charlotte Buhler emphasizes interesting personality development beginning at this age. She lists the different personality types which can be distinguished. Some children are evident as leaders because they have sufficient initiative and talent to attract followers. Some develop as helpers. Others have strong maternal feelings towards the small and the weak. Also showing up are those with despotic tendencies who tyrannize others, and the exhibitionists and those who make fun of others. The most characteristic child of seven she describes is well loved, usually a gentle and charming child, who though not pushing receives attention from his class mates. Solitary habits in children of this age should be noticed, as they may prove to be a symptom of neurotic development.

Buhler asserts that the animistic concept is not yet entirely discarded and this view is supported by Piaget in his work with seven to eight-year-old children. C. Buhler says that the concept that things act and feel persists until late in the middle school age.

Susan Isaacs found from her observations



that many disparate types of behaviour co-exist in the same children, ranging between anthropomorphic phenomena and clear logical statement and reasonable action. She believed that a child comprehends logically those things with which he has had practical experience and thinks animistically of things with which he has had no personal experience.

It must be remembered that, when children pass from the Infants School to the Junior School, some of them may be only seven years and one day old while others may be almost eight. Consequently the teacher of a transition class has to bear in mind that some of her children are very close to the six-year-old in development and others show characteristics of the eight-year-old. The child of eight has truly crossed the threshold of the latency period, and often possesses that self-confidence which usually manifests itself at this stage of development. He enjoys school wholeheartedly, dislikes being absent and shows less fatigue. Prof. Harris regards eight as physiologically a better age for promotion. The period of rapid growth might not be over by seven in some children, and they still vacillate between the latency period and early childhood. A child between seven and eight is usually ready to read, because his visual perception of form is greatly improved and he can more readily distinguish

'b' from 'd' or 'saw' from 'was'. Mirror writing and reversals should disappear. His motives for wanting to read are much wider because of his need for information. The child is more himself at this age than at any other time and is more reliable for intelligence testing, because he loves jokes, puzzles and tricks. He is very susceptible to praise or criticism and is inclined to boast and brag. His desire to control himself makes him bossy over others. Unlike the younger child's, his sexual interests and interest in bodily processes become covert. Children at this age may strike adults as prudish.

In the classroom, the child of six to seven years desires responsibility but not too much choice. He knows he is growing up and it is a fatal mistake to treat him as a baby. Kindly, firm, steady handling is of paramount importance.

It is abundantly clear that the teacher of children who have just been promoted to the Junior School has to deal with different stages of child development, ranging from the youngest member, wavering between latency and early childhood, and the older child of more equable disposition who is rather stable and predictable.

The responsibility of such a teacher is very great in securing the satisfactory adjustment of all her pupils.

## Book Review

### Problems of Adolescent Girls James Hemming (*Heinemann*, 18/-)

In spite of the many books on adolescence, very few parents understand the problems which worry teen-age girls and boys! The majority of harassed mothers and fathers imagine either that their child is the only one who gives trouble ('Look at Mary Brown, she never speaks to her parents as you do!') or that adolescent behaviour is a phenomenon of the times ('These modern kids think they own the world!'). This lack of understanding sometimes causes unnecessary suffering to whole families.

Adolescence is a period of violent glandular change and rapid growth. While nature is telling the teenager that he is an adult, society and his family are treating him as a

child. He is awkward and clumsy, his voice is breaking and his need for acceptance by other adolescents is very great, but not always met. Is it any wonder then that very many girls and boys between thirteen and twenty-three years of age become insecure? Insecurity, as some unfortunate parents know, can have devastating outcomes. Probably we of the Child Welfare Department are more acutely aware of this than other people.

That is why James Hemming's book *Problems of Adolescent Girls* is a very useful addition to the literature available to teachers, social workers, lecturers and, although perhaps few will avail themselves of it, parents.

Dr. Hemming based his book on 3,259 letters sent by adolescent girls to a weekly periodical between April 1st, 1953 and March 31st, 1955. How genuine are such letters? Dr.

Hemming produces ample evidence to prove that almost all of them are sincere requests for help. He also cites *Seventeen*, an American journal for adolescent girls, which receives approximately 10,000 problem letters a year and finds, as in the current study, that almost no letters bear the imprint of pretence. Whether it be the complexities of life to-day, the break-up of intimate neighbourhood communities, the splitting of family relationship groups by geographical dispersal, the decline in Counsellor status of clergymen and doctors, some other reason, or a combination of several reasons, there is abundant evidence that people in trouble to-day turn gladly to a friendly periodical or broadcasting panel for guidance, and that the opportunities offered are used rather than abused. Some insincere letters do, no doubt, escape



detection but their number is too small to matter.'

What sort of problems do adolescents have? The letters told of anxiety about friendlessness, conflicts with parents, depression caused by friendship with boys or not knowing how to be popular with boys, pocket-money problems, fear of examinations, skin and complexion defects, general feelings of anxiety, social isolation and obsessional habits.

They provide some interesting insights into the generality of obsessional habits like nail-biting. According to Dr. Hemming, 'L.B. Birch, in a recent research, reported that about 50 percent of a sample of 4,000 school children of South Yorkshire, with ages ranging from five to sixteen years, bit their nails to an extent varying from mildly to severely.' Some children have even more worrying habits; one girl wanted to know how she could stop plucking and eating her eyebrows! The really serious worries, however, are nearly always associated with relationships with others or feelings of inadequacy.

The third part of Dr. Hemming's book is entitled 'The Help They Need'. It deals with means of providing in home and school 'the sort of support and guidance they need to help them negotiate the difficulties and dangers which beset their path to maturity'. Very many youngsters want to share their problems with their parents or other adults, but many parents, though doing their best, are failing to win the trust and co-operation of their own children. The reason for this Dr. Hemming finds in the fact that society is very much less consistent and conformist than it once was. 'In the past, the strength of the parents of adolescent children lay in the conformity of the society of which they were the representatives. Behind the parents stood ideas, values and standards which were manifest in society as a whole. Consequently parents, in the guidance they offer-

ed — largely consisting of rules laid down, were acting not only as themselves but as the mouthpiece of society. They drew support from knowing this, and the adolescents were conscious that their parents represented much more than themselves.' To-day, however, 'adolescents and parents confront one another, neither knowing with the old certainty what society expects of them... the relationship of dominance has lost its strength and effectiveness... the adolescent will turn for guidance to those who show a genuine sympathy and understanding and will offer a front of resentment or secretiveness to those who do not.'

Undoubtedly parents of 1960 need more knowledge and wisdom than their own parents required. Even the guidance of example depends upon the existence of good relationships. The example of a person he does not respect means nothing to an adolescent. But, says Dr. Hemming, the obvious obstacles which prevent some parents from helping their children are six in number:

1. Ignorance of the adolescent's inner feelings
2. Denial of his or her right to 'grow up'
3. Undervaluing adolescent friendships
4. Disregarding status issues, i.e. the adolescent's need to maintain his status in the eyes of his friends
5. Too little appreciation, i.e. the youngster is taken for granted. The request is not 'Will you help?' — it is a peremptory 'You must'.
6. Fear of sex i.e. parental timidity of their daughter going astray.

It is only when these are removed as obstacles that parents can begin to help their own children with advice and guidance.

This is both a timely and useful book. Much current criticism of adolescent behaviour is subjective and destructive. Dr. Hemming, as he always does, has made an objective

analysis of the problem as it affects teen-age girls and his advice is invaluable.

Donald McLean

### The World of Nature

1. Opening Buds - J. M. Guilcher photographs, R. H. Noailles
  2. From Flower to Seed - J. M. Guilcher, photos R. H. Noailles
  3. From Caterpillar into Butterfly - J. P. Vanden Eeckhoud
  4. A Bird is Born - E. Bosiger & J. M. Guilcher
- 7/6 each. Oliver & Boyd.

The moment this series of books came into my hands I felt excited. Here is material that can go straight on to my nature table in a junior school classroom, and it will be equally useful in the reference library of the secondary school. The series tells a progressive story of living nature in exquisite and detailed photographs. To say these are picture books would be to give the wrong impression. Though the bulk of the pages are filled with visual material there is a sound and fascinating text which is most suitable for the secondary age.

In *A Bird is Born* we can see an embryo developing hour by hour into a recognizable chick which at last is hatched. This is followed by details of the upbringing of different species of bird, shewing how much they vary in their care for their young.

These books, translated from the French, should prove a publisher's 'scop', and I shall want them for my personal book-shelf as well for class room aids. I expect them, in the Junior School, to stimulate questions and demonstrate visually facts that sometimes, regrettably, sound a little dull in a lesson. And they must surely re-awaken adults and children to a sense of wonder at the beauty of natural patterns.

S. V.

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# THE NEW ERA

IN HOME AND SCHOOL

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## Education in Home and School for Full Responsible Living

### I.

**W**HEN WE FIRST met in our room, the group leaders who were to consider education in home and school began asking questions about the technique of the meetings. So I said the technique was very simple; it is a free discussion which is undertaken by the group. One of them asked 'Is that what is called leaderless group discussion?' I said: 'Maybe, but it is really leaderful in the sense that the group is leading the group.' Then one of them asked 'What shall we do about recording?' So I said: 'Everyone takes down if he likes his own notes in the way he likes, and then we will see what happens.' Another question was: 'What shall we do with that material? Are we to write a report?' So I said: 'No, I don't really think so; but if you are taking down notes they may help you if some one asks you later for a report.'

And I told them that when they began they would find out together what they were doing and would evaluate their work. In the light of such evaluation they would be able to adjust themselves. I also mentioned that they would be surprised at the levels achieved through such discussions. A member of the group said that he had brought with him some material which he used for in-training guidance courses, and that he would like to make it available. Then he asked if there would be any chance of showing this material and discussing it. I said yes, and that now the group knows about it they will probably ask for it at the right time. This was our first meeting, and it lasted for about fifteen minutes.

On Thursday, December 17th we had the first real discussion. I started by repeating that we wanted to discuss together the role of home and school for full responsible living. I referred to the summary printed in the programme of the conference, but I said that it was not

in any way binding. One of the leaders asked 'What do we mean by responsible living?' A number of answers began to appear and they were discussed as soon as they were raised. One of the answers was that when a person is responsible he takes the other person's point of view into consideration. Another suggestion was that full responsible living meant perfect adjustment. The meaning of adjustment was then discussed and it was argued whether it meant conforming to society as it existed. It was also argued whether it meant peaceful co-existence. An enthusiastic discussion went on and it led to the definition of full responsible living as adherence to the fundamental human values. Examples of these are freedom and equality. But it was immediately questioned whether these existed in the absolute. Examples from life situations at home, school and in the community were given to show that the so-called fundamental human values are relative, and are characterized by being situational and conditional. The discussion then deviated towards discovering 'responsible to whom?' It was said that responsible meant responsible to conscience, the super-ego and the ego, and the discussion subsided at some implicit agreement that responsible meant responsible to oneself.

The discussion then took varying directions, one tendency being to go back to 'responsible for whom and to whom', the other showing a desire to go back to the question of fundamental human values. This re-introduced the point about the pattern of any given society and the severe conflict that results from the lack of harmony between what one believes to be good and what one lives with in society. A number of questions were asked at this meeting. One of them was whether we were overlapping with all the other groups, especially with Group II



which was discussing aims and philosophy.\* It was remarked that in fact our group is asked to cover the whole area of education. One point began to be clear and that was that full responsible living implied two categories; 'living' referred to the child himself and 'responsible' referred to his attitude towards the others. It is the full flowering of human aptitudes and resources so that they may be useful to oneself and others.

*Friday December 18th.* The group was provided with a statement prepared by M. F. Pearce. The statement summarised for us our discussions up to this point and made suggestions in the following manner:

No conclusions have yet been reached but the ground has been cleared by fruitful discussion which raised the following questions:—

1. Are the terms of reference (i.e. the topic) of our group really the fundamental question of what is education? what is our aim as educators (whether as parents, teachers, or educators of ourselves and others in any sense)? and how is our aim to be achieved?
2. Does the phrase 'Education for full responsible living' adequately cover our aim as educators? (If not, what modifications are needed, to make it all-inclusive?)
3. Is our aim as educators (parents, teachers etc.) to provide an environment (physical, social, intellectual) for the 'full living' of the young, i.e. for the full flowering of whatever potentialities each individual may possess as a human being?
4. But is the above (3) to be qualified by the proviso that the 'full living' of each individual must not obstruct the 'full responsible living'?
5. Is 'full responsible living' therefore to be interpreted as meaning the fullest possible development of each individual as a *human being in relationship with others* (including all the kingdoms of Nature)?
6. Does the above proviso imply that the young must be trained to *adjust* himself or herself to the pattern of society *as it exists* in his time or does it imply that he or she must be helped (in home or school and adult life) to develop *intelligence* and *sensitivity* (i.e. consideration for others) so that, even if he has to resist the pressures of the society in which he lives (in order to be 'responsible to himself' as Professor El Koussy said), he will not offer resistance without due consideration of the equal right of others to freedom of thought and action?

*Suggestion:* Can we answer 'Yes' to each of the above questions which seemed to me to emerge from our discussion of yesterday? If not, what modifications are necessary? If so, can we proceed to deeper discovery of the following:—

Does the above (6) mean in fact that the educator must be such a person that he or she can

help the children to understand (a) themselves (i.e. the whole background of their conditioning, and the working of their own minds), and (b) their relationship to others (including all the kingdom of Nature), and, in that context to discover — with the educator — *what freedom is, and what are its limitations?*

Is this discovery, perhaps, in fact 'education for full responsible living'?

When the above had been carefully read by everybody it was said that education should really aim at the two objectives laid down by Dr. Kabir in his lecture\* (delivered the same morning) and these are, understanding and compassion, meaning living together in an atmosphere of friendship and love.

It was emphasised again that 'living' referred to the full flowering of the child's potentialities and abilities and 'responsible' referred to the attitude towards the others.

An intervention was made that full responsibility meant that man should be:

- (1) true to fundamental human concepts
- (2) loyal to the family, the community, the state and his vocation
- (3) an upholder of the rule of law
- (4) not ready to harm others

These four points were discussed and it was found that they could merge into another and ultimately converge into the truthfulness to fundamental human values and it was again remembered that such fundamental human values are relative, situational and conditional. It was questioned at this point whether we were making the concept 'full responsible living' any clearer to ourselves. So the group decided to be more concrete and discuss the home in order to become clearer about fundamental human values.

The onus of education for responsible living was laid on the attitudes of the parents, without many words being said. Courage and human dignity result from relationships within the family. Such relationships must be warm.

The conflicts which result from cultures and sub-cultures were brought out. Examples were given. The discussion did not go far on this question, but proceeded to form a picture of the home as an educational agent. Then an intervention was made about the effect of urban-

\* See *The New Era* XL1.5, May 1960.

\* See *The New Era* XL1.5 April 1960, P. 81.



ization and industrialization and how it is breaking up the family. This point was discussed and it was almost agreed that whether the home is of the old type or the new it is a home, and we should discuss the conditions necessary to make a good home, including a good foster home. The main point that came out was that security and emotional stability are always essential for balanced growth.

The discussion on the contribution of home-life started in a very lively way, sometimes involving the whole group and sometimes coagulating for a while into knots of two or three — after which the discussion was resumed on an almost homogeneous basis. This happened twice and served as a useful example when I came to explain techniques in later meetings.

The question of the education of parents was brought up. One of the members, Mr. Nayjak, told the rest of the group about Sirdar Patel's school. He talked about the activities and responsibilities the boys and girls at his school take in the grounds, in the classrooms, in the library, in the kitchen and almost everywhere in the school. He also talked about the parents' role and the relations between parents and staff. Mr. Nayjak then invited the group to have one of the meetings in his school to see for themselves.

*Sunday 20th December.*

The question of reciprocity was raised. In relations between teachers and children, parents and children, teachers and parents and in any similar relationship of love, of acceptance, of faith, reciprocity has to be there. At this stage this idea did not bring any response because other ideas appeared at the same time. One of them was the wish to move on to adolescence, since childhood had been talked about. The other was the desire to move on from the discussion of conditions and principles to the discussion of programmes to be implemented in the home. A fourth question that arose was 'the reason for the breaking up of families'. It was stated that joint families provided enough to make a gang, but when the family broke up the street had to provide the gang.

The question of adolescence was raised and it was asked whether there was adolescence in

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India! Reference was made to joint families, early earning, early marriage. It was stated that while emphasis on emotional security was important for childhood, in adolescence the most important factors are peers, hero-worship, desire to form a family, search for a career. Love and security were still deemed essential. The question of politics and education came up. Should pupils be allowed to discuss problems which emphasize the gap between educational ideals and political practices? The group seemed to feel that it is important to put it to the pupils that this and this is said and done, and so is that and that; if you express *only* your own opinion, it is propaganda.

This recalls the project method in which children act together and discover together.

We must discover together  
We must feel together  
We must act together  
We must learn together  
We must plan together  
We must aim together  
We must work together.

It was stated that adults in such cases are often ignored, but they participate none the less.

It is not easy to go on showing how the discussion developed and how it opened up a number of problems, such as the role of science in modern education, and the relationship of spiritual and material values, but a word must be said about our growing concept of what non-directive group discussion is. This took place in four stages. First was the feeling of wonder which was expressed on the first day. Group behaviour itself was specifically discussed on the fourth day for one whole session, in the light of the previous three days' experience. Thirdly, it was re-discussed and made more explicit in the last few hours after another four days' experience. In the fourth stage the group asked what they could read about the technique, which we all agreed was the art of speaking, the art of listening and the art of keeping a balance between the two. I recommended *Dynamics of Groups at Work*; to my mind it is the best book on the subject; but the best teacher is one's own experience.

*Trainer Lecturer*

A. A. EL KOUSSY, Lately Technical Adviser  
to the Ministry of Education, Cairo;  
now Permanent Representative of the  
United Arab Republic at Unesco

## II.

SOMEbody SAID, in the course of the Tenth World Conference of the New Education Fellowship, 'We speak nowadays of the shrinking world, and of course in a way faster travel makes the world seem smaller; but in another way it is an *expanding* world. As we know more about it and the variety of cultures in it the world is expanding in richness.' The truth of this was very evident in every aspect of the group life we shared in work and leisure hours in Delhi. You can't see the world from an air-conditioned train or a luxury bus. Riches are deep in the minds of men and women and they are not visible to casual observers.

In Delhi people from twenty-three different countries met to work, talk, eat, argue, laugh and sometimes travel together. I remember one evening at the Cecil Hotel a circle of us sat after dinner to do nothing much more arduous than chat as we digested. We came from seven

different countries: India, Ceylon, Taiwan, Holland, Scotland, England, Australia. The Englishman told of one of his experiences as a School Inspector. He had arrived to inspect a school and as he stood talking to the principal a small boy came along the corridor carrying a potted palm. He entered the first classroom and emerged again still carrying his palm, to enter the next room and the next, coming from each with the palm and pot intact. Mystified, the Inspector stopped the child and asked what he was doing. 'Oh!' said the boy, 'The inspector is on the premises and I was sent round with this palm as a signal!' There was a general laugh; one member of the group made a witty but barbed comment, another was more charitable, a third was reminded of a folk-song of his country which told a story of a school-master's embarrassment. He sang the song and translated the words.



We spoke of national songs and cultures. One professor told us of his family book: 'In China some families have kept records of their history for many centuries. My own family had a set of parchments which had been compiled by our ancestors back over 2,500 years. Those who had been heroes had their deeds recorded, poets had written verses for their descendants, painters had decorated the pages, philosophers had left us their thoughts and those who had built or travelled or participated in great events had added to the record whatever they thought future generations should know. Each generation of children was shown the book and taught to reverence the traditions it represented. It meant more to us than a mere book, it was an education, a living history of our forefathers, and it helped to shape our own lives!'

One of the circle asked, what had happened to the book. 'It was burnt in the revolution.' And so a couple of hours passed with each member of that group revealing something of his mind. We became interested in each other, warmer towards some, thoughtful about others. At least one member of the group gained a new insight into 'world affairs' as they affect real lives.

Will Rogers used to say that he had never met a man whom, when he had got to know him, he did not like. We began to know each other and we ceased to be Indians, or English, Australians or Chinese; we became people stripped of labels and respecting or liking each other as individuals as we drew out the riches from each others' minds.

#### THE SEMINAR

In the Seminar we probed deeper into our own complex of ideas and experience and saw further into the rich stores of others. 'What is full and responsible living?' we asked. That brought us up against the wall marked 'fundamental values'. What are the fundamental moral values of the human race?

'Freedom!' said one, and revealed in his advocacy his ideals and his zeal. 'Co-operation, understanding and compassion.' 'Faith in mankind' said others. 'Honesty and Truth.' 'Loyalty to one's friends.' 'Love, light and life.' We never agreed, but we all thought our way through to a conclusion, expressed in many different ways,

that our basic responsibility is to the dignity of the human spirit, and the best education would inculcate such a feeling of responsibility.

#### THE GROUPS

Creative thinking is that activity of the human mind which shapes and moulds something new and beautiful. It is doubtful whether mental attitudes can be changed by any other method than by stimulating the mind to think creatively. As we went to lead our groups we were still smiling over Professor El Koussy's story that punched this point home: 'I remember', said El Koussy, 'a Minister of Education who became enthusiastic about the house system and pupil-activity. "I'll change our teachers' methods", he declared, "I shall issue a circular!" His advisors told him he couldn't change teachers' methods through a ministerial circular, but he insisted on issuing instructions that all schools must be divided into "houses" and the pupils must take an active part in their own education. This was in the early 1930's so one school divided into Italy House and Abyssinia House and had a stone fight to see which side would win the war.'

You can usually distinguish good teachers by their readiness to examine a socially interesting idea. The techniques we learned by experience in the seminar proved quite effective as instruments for breaking through hard shells of complacency and conservatism. Some members of the group knew at the beginning all the answers to questions such as 'How can the school contribute to full responsible living?' But by the end of the Conference they were humble enough to admit that some people knew better answers, and their minds were open to receive them. There were others who craved for a dogma. 'Tomorrow', they would say to the leader, 'You tell us what *you* think and we'll write it down.' Towards the end they were contributing their share to our group thinking. They agreed that no-one can educate unless he is ready to be educated himself. They gradually came to the conclusion that the education of the public is quite as important as the education of children, and that, in the formulation of educational policy, not government officials but the community of parents



and teachers should take a major part.

When we started there were members of the group who, without intending to, showed themselves cynical about whether schools *can* be free from stress or uniformity. Perceptibly but without being aware of it they changed their position under the impact of different views, and finally we agreed unanimously that 'Education for full and responsible living involves the child as an active participant in his own education, trusted to manage many things of importance in the school, and the subject of close co-operation between parents and teachers.'

Any period is too short when one is discussing education but what fruitful hours we could have spent, if we had had them, on casual remarks such as these: 'A balanced judgment on anything is impossible if one is living in the past.' 'Control of emotion is necessary for scientific progress.' 'Adjustment to life is not to be achieved in terms of school subjects.' 'The fundamental of responsible living is not something taught as a subject but an emotional attitude cultivated in early childhood as 'We like each other, John is no less important than Jim or Jane.'

#### THE PATTERN OF THE CONFERENCE

The Conference's object was to gather people together and encourage them to think and talk their way through to understanding of the teacher's work in East and West. The pattern, Training Seminar and Group Conference, was ideal except in one regard, — there was not enough communication between groups. Those who were discussing education in home and school for full responsible living were anxious to know what Gandhi thought about their topic and Shri G. Ramachandran could have told them if the pattern of the Conference had been a little different. Similarly, 'The Place of Art and Science in Education' was no less significant to discussions on responsible living than to those who concentrated on it. The plenary panel discussions which were advertised did not achieve what we, apparently, expected of them. But, the spots on the sun do not diminish its brilliance and this I should think was as successful and satisfying a Conference as Delhi or any other University has seen for many a long day.

*Group Leader*

DONALD MCLEAN, Department of  
Child Welfare, Sydney

### III.

SINCE A MAJOR PART of my work as a Psychiatric Social Worker is concerned one way or another with family relationships, I had hoped to learn something about family relationships in India during the month I spent there. I hoped to increase my knowledge from the group discussions, from discussions with individuals, and by observation.

When I reached Delhi and began to talk to Indians it did not seem that human nature (and therefore family life and inter-personal relations) differed fundamentally in India from that in other countries, other cultures. The upbringing of children, their relationship with their parents and their parents with them, and ultimately social relationships outside the family, would differ in emphasis, differ in custom, *yes*; but I expected that there would be similar mother-child relationship, especially in early infancy, and that the father would appear to be

*seen* as an authoritarian figure, perhaps too to be one in reality. The impression I am left with is that the Indian family has evolved a fairly elaborate way of trying to deal with the growing child and his relationship with his parents, in short, a way to deal with oedipal conflicts.

My impressions have been derived from the discussions in the Group which I led and, as I have said, from discussions with individuals and from my own observations. The Group discussions were complicated of course by the tensions and rivalries in the group. For example, during a long and animated discussion it emerged that in many Indian families the children are expected to go, on rising, to their parents' bed and touch the parents' feet as a mark of respect; this told one something about family relationships; but it was also partly overemphasized, because it impinged on what the group were feeling about their leader!



*The Baby:* In pregnancy, in rural India (I don't know whether this is true of the educated classes) the mother is told that she should eat well and work at such things as grinding corn in order to make her coming baby strong; she should not give way to tempers, lest her child turn out to be bad-tempered too, and so on — reminding one of the many myths that were current here, especially in rural England when I was a child, and which have not yet died out. Only the other day a pregnant English woman asked me whether the fright she received from a dog would harm her child, make him nervous, and perhaps turn him into a patient in a mental hospital. There was more to it than that; but she was expressing an age-old fear.

The Indian mother, I gathered from my Group, is all in all to the baby, feeding on demand, and when it cries giving it the breast at once. Sometimes suckling is prolonged, and weaning may take place sometimes as late as two years, — much later than with us. And during the suckling period the child sleeps with his mother except during parental intercourse, and is then parted from her only temporarily. When I asked the Group about the child's early frustrations, they said categorically that his first frustration was when another member of the family takes care of him, if only for a short time, after he has been solely in the care of his mother. Weaning too, was felt to be a severe frustration, as it may well be after prolonged suckling; many mothers I gather, cover their nipples with a bitter substance until weaning is established.

*The Young child:* His wants are attended to at once and the family seem to 'spoil' the child, in the sense in which we would probably use the word 'spoil'. In the extended family, the child's grandparents spoil him; much, as grandparents are always there; and where it is the custom for the parents not to fondle their child before the elders, grandparents have ample opportunity to do the spoiling.

Until the age of five, six and sometimes seven, the child is seldom reprov'd and, I gathered, he learns desirable habits from watching and identifying with his parents. In the villages, toilet training doesn't seem to begin until about two to two and a half, the mother wiping up

messes without reproach. In the Indian climate, many small children run about without knickers, although I noticed that often the little girls, unlike the boys, did wear knickers or skirts. Obviously, the climate makes toilet arrangements easy, as it does with so much else in India ....sleeping out, for example. But two members of my group insisted that many mothers threaten their children if they fail to go outside the house to attend to their toilet. Incidentally, seeing children up to say the age of six scantily dressed or almost naked made me wonder whether Indians grow up with less morbid curiosity about sex differences than are common in the West, but I don't really know. For the most part I found Indians reticent about sex, although as I wandered about in bazaars and back-streets, I grew certain that the older children indulge in sex play and words: even though I did not understand the language, the gestures were often quite clear. In the poorer families — for example, those working on the new building on the University Campus, — where mother works, the eldest child or elder children, boys as well as girls, take care of the younger ones. In this case, the parents were working together on the building within sight of the home, such as it was, and sometimes I counted as many as nine children. Certainly the Group felt that the older children learnt to take responsibility by caring for their younger siblings, but I could not gather how the youngest child fared in this respect, nor whether the older children felt restricted by their responsibilities. We often found it difficult to understand each other about such questions and there were times when I felt that this was due to the Indian's extraordinary ability to deny things.

*Father.*— I was rather puzzled by the fathers. The Group referred to father as a stern figure without much spontaneous warmth between him and his children, especially the boys. Their relationship seems to be governed by definite obligations and an accepted submission to father's authority. I was told many stories of the beatings given by father to the sons, and similar beatings by teachers at school — I could never be certain how far these stories were exaggerated for my benefit, but Maurice Carstairs



in *The Twice-Born*\* would seem to confirm that beatings are fairly common, and severe too. It seems that custom creates a formal distance between son and father:

'A Hindu youth ... addresses his father and elder brother as 'Ap', which is a deferential mode of address, and he will use the polite form of an imperative, such as 'berajie' — pray be seated; whereas in talking to his mother he will generally use the more familiar 'Tum' and the brusquer expression 'baitho' — sit down. Custom therefore allows him to come that much nearer to a personal relationship with his mother than with his father.'

The attitude to the girls of the family, and indeed of the husband and wife to each other's families, is more complex and may well be bound up with the conception of incest. Hindu men call their women folk on both sides of the family 'sisters' and they in turn call him 'brother'. Marriage is not allowed within the kinship, and it is to her brothers that a married woman turns when in trouble. But when I say that I am puzzled by father and the picture the Group gave of him, I think of the many fathers I have seen in Delhi with their children, carrying the young ones and being tender and almost motherly. In fact this tenderness, or what appeared to be tenderness, towards the children, and towards other men, especially young men, made me wonder whether the Indian man reserves his tenderness for his own sex and not, as with us, for his women folk. Is the Indian man's relationship with his wife chiefly seductive but also demanding that she be a dutiful housewife and mother? How wide-spread is, say, latent homosexuality in India, for the street life and bazaars for example are predominantly male?

*The Extended Family*:— The Extended Family, both among poor and rich, is very common

indeed among Hindus, and the picture my Group gave of the dominance of the mother-in-law in family life was quite horrific to my English ears, notwithstanding our many music-hall jokes about the mother-in-law. Tension is? sometimes acute between a wife and her mother-in-law and sister-in-law, and mother-in-law is obeyed without question. The Group explained it thus: if a beggar called at the house it would be the mother-in-law's right to decide whether to give alms or send him away, the daughter-in-law would not dare to do so. She is expected to look on passively whilst mother-in-law spoils the child unless it cries, and then she is expected to give it the breast. The parents are prevented by custom, too, from showing affection for each other in front of mother-in-law, and I gathered that really the wife has little authority in the home until she has produced at least two children. I was left wondering how the husband and wife eventually make a home of their own outside the extended family, which they seem

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to do except in about 25 per cent. of marriages. After two or three years the young couple may break away. Does the Indian wife learn by subtle means to woo her husband from his mother? It would seem that she must do so.

But whatever power the mother-in-law wields, the children seem to be an integral part of the family, more so than with us. They are seldom excluded from the activities of village life — there seems to be an absence of the Western emphasis on the separate role of childhood. There is no fixed hour for bed, and

as Dr. Murphy, quoted by Carstairs, has described in *The Mind of Man*, 'children were present at weddings and at protracted ceremonies. Sometimes they would fall asleep, and an older person would pick them up and wrap them in a blanket.' An Indian friend remarked to me in this connection: 'You bring up your children — we *live* with ours.'

*Group Leader*

EDGAR MYERS, Psychiatric social worker,  
Maudsley Hospital, London

## Administration, Inspection and In-service Training

### I.

**T**HIS SEMINAR GROUP began by looking at the size of units of administration. At the one extreme, we noted the danger of a wall of remoteness growing between the administrator and the schools where the unit was too vast, — at the other, the danger of petty interferences and personal tyrannies where it was too small. It would be impossible to propound by population or by area an ideal size, since conditions vary so greatly from one country to another and indeed within the confines of a single country. In general terms, it was thought that a unit of administration should be large enough to be able financially to support the service of good administrators and similarly to be able to provide a reasonably wide range of ancillary services.

#### ADMINISTRATION

We considered the question of whether the education service, because it dealt primarily with human values as opposed to material or physical matters, should in some way be protected against having to compete (for funds and personnel) with all the other services of the modern state. This was seen to be a piece of wishful thinking and we recognised that the education service must take its chance of securing sufficient funds along with the rest; it had to trust to its skill and luck in the great arena of politics. We felt, however, that politics

ought only to involve broad policy decisions, matters of detail being left to the units of administration.

This led us on to compare the role of the administrator with that of the politician. We found ourselves in full agreement with Mr. G. C. Chatterji who in a broadcast in 1953 on All India Radio had affirmed that the greater the scope of democratic control the greater the need for an efficient and incorruptible administrative service. He pointed out that democracy means party government and that, if there is to be continuity of administration and not a revolution every time one political party gives place to another, the machinery of government must survive these periodic changes and provide the necessary stability. We recognised that there was always a danger that politicians, whether national or local — especially those with relatively short experience of democratic government — should wish to interfere in functions which are properly those of the administrator. Where this occurred the administrator with integrity was bound to be placed in a difficult position, and the effectiveness of the administration was certain to be impaired. The role of the political leader and the administrator are complementary and distinct. The former should be concerned with policy and should trust the latter to attend to its implementation.

The problems of any federal country were



not necessarily identical with those of the smaller unitary state. While education, at least at school level, was best delegated to the states, it was of some importance that a fair measure of equality of provision throughout the country should be secured, that education should not disrupt the larger unity, and that the best practices in any one of the states should be made known to all. The establishment of a central advisory committee, regular meetings of state directors, the promotion of a central inspectorate or consultant service were among the means cited to achieve those aims.

In any administrative framework dealing with education, the great majority of employees, certainly all at clerical and similar levels, would not require teaching experience. Nor would the technical experts, such as architects and lawyers whose services must be available as required, nor those working in special agencies for technical research which might occasionally need to be consulted. It was, however, felt to be essential that all senior administrators with a co-ordinating function which brings them into actual contact with schools must be people who by personal experience understood their needs and difficulties. The continual expansion of responsibilities tended to push the senior administrator even at this level into a position in which he could become quite remote from the schools. It is of the greatest importance to the morale of the teachers that he should spare no pains to retain first-hand contacts wherever possible. It is unlikely that he will effectively be able to enter into the teaching situation in the classroom, laboratory or workshop, but by arranging meetings with Heads, by visiting and speaking at courses for teachers, by attending teachers' functions he can make the teaching profession feel that he understands their problems and has their interest at heart and, in the last resort, is personally accessible to attend to an exceptional difficulty.

Administration should aim to promote the environment and conditions in which the teacher can best practise his art in security and freedom. Such conditions may be less easy to establish in periods of rapid expansion, when the quality of the teachers is likely to be relatively low and when more direction will

be needed. As the system develops, freedom and scope for initiative should be widened, since in the long run the teacher is unlikely to develop self-respect and dignity if he is restricted in his choice of text books, syllabus and time-table. As such limitations are removed, one can look forward to the liveliness and progress which comes from experiment and variety.

The meaning of efficiency in educational administration was discussed at some length. While many of the criteria which are appropriate to business are equally applicable to educational administration, there are facets not susceptible to judgment on the same plane. Educational administration if it is efficient will be prompt. It must ensure a sound expenditure of money and resources. It must keep up to date its machinery and procedure. But its raw material is people and its traffic is human relationships. Its profits are the development of body, mind and spirit. The most at the cheapest is not necessarily the goal. It is not always easy to assess efficiency in terms of the fostering of devotion and fellowship.

Any service, but especially the education service, if it is to run smoothly, must be free from tyrannies, at whatever level they may arise — from heads of schools, or from administrators or inspectors, or from parent organisations or from political or other pressure groups. One of the best bulwarks against all forms of persecution is the existence of professional associations of good standing (such as some medical men find in certain Medical Associations) held in repute by the public and able to protect the interest of their members. The steady increase in status of teachers' professional associations in many countries is greatly to be welcomed.

The key people in any system of education are the heads of its schools and colleges. In so far as the administrator (or inspector) has any part to play, for example, in the preparation of short lists, in the questioning of candidates at interview, in offering advice to appointing boards, or in straightforward promotion, it must surely be his most important task to do everything in his power to ensure that, without fear or favour, the best candidate is appointed.



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Favouritism and nepotism are wholeheartedly to be condemned, but frequently systems adopted to be foolproof against these evils (or for other reasons) are rigid and dead. Any system which relies too much on seniority or other mechanical considerations and does not give opportunity for the reward of talent is defective.

We spent a little time discussing the subject of communication. Lucidity and conciseness are obvious virtues in an administrator. But these are cold virtues, and a sense of style which gives short shrift to jargon should be an added ingredient. But warmth will come only with humanity and courtesy. Letters from administrators to teachers do not have to be peremptory. A polite request is nearly always more effective than an order. And, however busy an administrator may be, there can be little else so calculated to establish good human relationships as personal letters of thanks to teachers who have put themselves out to assist in some project which the administrator was sponsoring, and letters of congratulation at successes achieved or of condolence at personal misfortunes.

In a wide sense the administrator cannot afford to neglect the public. It is therefore important that we should have good relations with the press. If his personal inclinations and talents do not include natural public relations ability, he would be well advised to see that some senior member of staff is deputed to undertake this aspect of work.

Perhaps most important of all is the part the

administration must play in spreading new ideas and techniques around the schools in such a way that they are welcomed. Sometimes ideas start at the top but much more often they originate in the schools. The administrator must be a good mirror, to catch the best ideas and reflect them back often in a new focus — rather like an infra red photograph revealing much more clearly what was there all the time. In all this it is vital that the teachers should feel involved as creative partners.

#### INSPECTION

We spent a lot of time discussing inspection. We felt it necessary, in order to clear our minds, to draw a distinction between administration and inspection even though the two functions are often performed by the same person. Throughout our discussions, we took inspection to mean work in the field, concerned with the evaluation of the work going on in the school, or with advice as to how it might be performed better. We excluded all administrative functions which inspectors sometimes spend most of their time on, such as questions of staffing, building and supply. We excluded from the function of inspector any aspects of audit, a necessary evil which is sometimes blown up out of all proportion, with the result that pounds are spent chasing farthings. We regretted the fact that inspection and administration in the terms of our definition were so frequently performed by one and the same person, invariably to the disadvantage of the former. We saw great virtue in the shape of a corps of inspectors completely divorced from routine administration. Such a corps can probably be most effective if it is employed by a separate organisation from that engaged on the day to day administration of the schools, as for example are Her Majesty's Inspectors in England. In this way, they cannot become absorbed by administration, and they enjoy an independent status which attracts first rate people. In a federal state, such a body could, for example, be employed by the federal Government, or by constituent states if the organs of administration have been broken down into smaller units.



We saw two quite distinct sides to inspection — evaluation and advice. While an inspector whose immediate purpose is evaluation may incidentally offer advice, it would be possible to employ advisers whose sole purpose is to promote better teaching of subjects or stages in education, and who are not concerned with making formal judgments which may affect a school's reputation or a teacher's prospects of promotion. Such a person can acquire a relationship of trust with teachers which is free from fear or subservience on their part, and which leaves them independence of action. With a much more natural relationship of this kind far more fruitful work can be done. This kind of work can also be carried out by training colleges with extra mural functions.

The subject to be evaluated can be the work of the school as a whole, including each of its subjects, or it can be the competence of individual teachers. Of course one cannot assess the standards of work in any school subject without forming an opinion of the merits or weaknesses of the teaching, but this is quite a different matter from grading a teacher for purposes of salary, increments or promotion. In many countries, the idea that teacher grading is necessary has disappeared. We felt that if in other countries it is still thought to be necessary, for instance on account of the doubtful quality of a large number of teachers where rapid expansion can only be achieved by emergency measures, none the less too much time and effort can be spent on it. It should not for example be necessary to assess a teacher's worth every year, and indeed, once it has been established that a teacher is competent, there should be no need to repeat the process for several years. The aim must be to reach a stage where, once a teacher has satisfactorily passed his probationary period, he no longer requires to be rated by external inspection.

A number of members of the group took the view that inspectors in the sense of assessors would gradually disappear as the professional competence and status of teachers increased, and that they would be replaced by a consultant or advisory service. This does not mean that evaluation will cease but that it will become much more of an internal matter, where

every school will feel the importance of constant self-evaluation. In this a consultant service could be available to assist it.

We had no doubt that those responsible for giving advice to schools should have adequate time for contact with educational thought elsewhere, and that more opportunities should be available to such people to get to know at first hand what is happening in other countries.

#### IN-SERVICE TRAINING

When we came to discuss in-service training, we decided to distinguish between prolonged courses for higher qualifications and short courses for professional refreshment. We noted the opportunities which institutes of education and similar bodies, attached to universities, were offering for diplomas and certificates, the development in Australia of correspondence courses and in England of supplementary courses of a year's duration for mature teachers; but it appeared that, for the most part, higher qualifications can only be obtained the long way through degrees or higher degrees. It was the short course which chiefly engaged our attention. There are of course many agencies providing such courses, including bodies attached to universities, such as institutes of education and training colleges, the units of educational administration, inspectorates and, perhaps of greatest significance, the professional associations of the teachers themselves. Any unit of administration which employs advisers in the sense in which it has been used above is able to conduct refresher courses or at least to foster refreshment almost as a continuing process, and we were agreed that (if stagnation is to be avoided) it *should* continue throughout one's teaching life. None the less one can have too much of a good thing. Teachers need to mix with other social groups as well as among themselves and we saw little virtue in the practice of some teachers, in countries where there is a wealth of opportunities for refresher courses, of collecting them indiscriminately almost as a child might collect stamps.

Short courses are organised to meet a variety of needs, for example, to give teachers a deeper fund of knowledge or experience in their particular subjects, to bring to their notice new



techniques, new processes, new discoveries, especially in subjects where the boundaries of knowledge are rapidly expanding, to widen knowledge of aims, principles, methods of teaching and of class-room technique, to provide general stimulus through discussion and exchange of ideas. Means were also discussed including demonstration classes, films, tape-recordings and so on. One of the most effective ways of improving not only methods but general approach is to arrange for teachers to visit particularly lively schools, and it is well worthwhile to allow time off and travelling expenses to bring this about. Teachers in isolated schools in rural areas have a greater need for refreshment than any other group, and in their case it may be necessary to close the school altogether on occasion. Their difficulties in handling a wide age-range of children, coupled frequently, where education is rapidly expanding, with vast numbers, presents a special problem.

We were all agreed that special attention must be paid to helping new teachers from universities or training colleges. It appeared that the probationary period varied from one to three years according to the country. Many of us felt that the latter period was too long, unnecessarily keeping a young teacher in suspense. Ideally the novice should be placed under the tutelage of a wise, sympathetic and encouraging head, who will get him off to a good start. But the staffing position in all countries tends to make this impossible, and the new teacher usually has to trust to luck as to the kind of school he gets at the outset of his career. Every education authority should look closely at the problem of guiding young teachers; it is possible that training colleges could help by taking on an 'after care' service during the probationary period. It might be a condition of satisfactorily concluding the probationary period that the young teacher should have followed a course of reading or undertaken other approved studies during this time.

One of the main difficulties confronting education authorities, whether they be states or local units, is the staffing of schools in isolated or remote areas. With compulsory

education, the state has an obligation to provide it. In Australia, we were told, it is a condition of service that a teacher is prepared to serve a minimum period in a 'backwoods' area. It was recognised that, in the last resort, some form of compulsion may be necessary to enable the authority to fulfil its legal obligations to the community, but a system which works on the voluntary principle is to be preferred if it can possibly be achieved. This may involve inducements such as a financial bonus, the provision of suitable housing and so on.

As has been said, the quality of an educational system primarily depends on the quality of the Heads of the Schools. More depends on the way they exercise their leadership than on anything else. Much of a head's time, especially in the large schools, is spent on purely administrative matters, and in so far as he is an administrator the same kind of considerations apply to him which have already been mentioned in relation to large units. The complaint against the educational administrator — that he all too easily grows remote from the living situation — can frequently be levelled at heads. If a head is to retain the respect of his staff, and get to know the children in his school sufficiently well to be able to exercise his pastoral function, he must spend a fair proportion of his time teaching. This can only be done if he has adequate clerical assistance and if he in his turn is prepared to delegate both to assistant staff and to the children.

In some countries it was noted that the number of hours a head shall teach is laid down. In others it is left to the head's discretion. The danger of the former, apart from its intrinsic rigidity, is that the minimum is apt to be regarded as the maximum. The danger of the latter is that the head can all too easily seclude himself from teaching duties altogether. However that may be, one thing is certain; if the head's teaching periods are to be effective, he must regard them as sacrosanct. He should not allow them to be disturbed by telephone calls, visits from parents, even visits from inspectors and administrators. It is vital that these latter should respect the head as a teacher and do nothing to disturb him when he is carrying out that function.



The effectiveness of a democracy can be measured by the extent to which responsibility is pushed further down the line. It is no good giving people more responsibility than they can carry or insecurity results. None the less, it is better to err in this respect on the side of generosity, for often people are unaware of their capabilities until a situation arises which stretches them to the full. Thus a major aim in

educational administration should be to devolve responsibility on to the assistant staff and on to the children. Delegation should not be a sham, paper transaction but something real. That means that decisions taken within the sphere of delegation must be respected.

*Trainer Lecturer*

S. C. MASON, Director of Education, Leicester

## II.

**T**HE FISHERMAN re-living his catches is a notorious bore: equally, a member of a discussion group, long since dispersed, runs the risk of boring his readers in an attempt to describe the experience of the group. So much detail, important in its setting, is dead in retrospect; the main arguments, so valid in their context, become flat in print. Yet the endeavour must be made because the Conference was a major attempt to bridge teacher relationships East and West and the discussion group was the chosen instrument for this task. At least it is worth considering the effectiveness of this technique and assessing the lasting values which arise from it. In short, was the discussion group efficient as the basis for an international conference; did it, in fact, pay a dividend?

The character of the Conference determined the nature of the groups. As always, members of the host country were a majority, swamping their guests. It was the genius of our Indian hosts which gave the guests a sense of belonging. It was inevitable that they should have given us Europeans at least a semblance of authority and that they, to some extent, should have cloaked themselves in discipleship. Neither factor was easy to eliminate in a group where the proportion of west to east was often one to twelve. The wide range of theme encompassed by the conference led to isolation between the main sections, and the basic work of the groups had to be synthesized at section level before making its mark on the Conference as a whole. Group discussion of a number of semi-related themes led to disintegration; while the sectional meetings and plenary sessions designed to reverse this process had a tough task to achieve integration.

The Conference, too, was held in the setting of a capital city and received unusual, perhaps unique, recognition from the nation's political leaders. This was salutary and magnificent. Education was given honour absent elsewhere, with all the resulting benefits of publicity, but with the loss of some continuity and relative leisure at the group level. Finally, the scale of the Conference, seven hundred members in all, and the financial problems it presented, involved the N. E. F. officials in a welter of administration which gave them little time for contacts with sections and groups which they would otherwise have established. This was the setting, worthy and creative but also presenting problems of organisation, for which there was no complete answer.

The efficiency of the group proved to lie in its fellowship, its discipline and its candour. Fellowship can more readily be felt than described. The speed with which individuals with extremely varied backgrounds but a common interest established an intimacy which bound them together almost with family ties was remarkable. When the time came to break up it was as through a family was dispersing. This intimacy was the product of a general desire for fellowship by all members of the group rather than the influence of the group leaders, though no doubt its intensity varied according to the skill of the various leaders. It must be recognized as something of more than transient value. For those who took part, the intimate atmosphere of their discussions was perhaps the most permanent achievement of the groups.

Discipline within a group is not easily come by. There is nearly always the dominant member who regards the group as a platform to



publicise himself. More dangerous, however, is the general inability to follow an argument through and avoid the temptation of introducing irrelevant issues. Each member has to try to understand the argument stage by stage, to determine what his neighbour really means and to accept or reject the validity of each point in turn. He must determine the value of his own experience in relation to the immediate issue, and either contribute his experiences or refrain from doing so, according to the quality of their validity. The repetition by a number of members of only slightly relevant practical experiences is the most effective manner of extinguishing thought. And yet, in contrast, the introduction of valid experience at the crucial moment in the development of an argument may concentrate thought on a vital point at the moment when understanding can be achieved only by the relation of thought to action.

Discipline is thus a stern master requiring judgment as well as restraint and patience. It is fostered by the respect of the group for one another, a respect which values the occasional contribution of the most silent on at least the same level as the assertive contribution of the most vocal. It is always searching for meaning and aiming at continuity. It strives to achieve a synthesis of constructive thought as an outcome of critical analysis, and is never prepared to leave a valid point at a negative stage. It abhors generalisations based on ideological concepts which are propounded as truth. It accepts the belief that the search for truth is never ending, always demanding all that each member can offer of thought and experience. It is the father of both tolerance and faith, for without it determination would be lacking and willingness to learn from opposing views would never grow.

It was in this spirit that the various groups learned the value of discipline. No doubt the extent of the lesson varied between group and group. When leadership was authoritative, outwardly the discipline of discussion may have been absent, but inwardly it may have left a deep mark. When leadership was liberal, then outwardly the necessity for discipline, if any progress was to be made, was so obvious and the necessity of exercising it

was so frequent that its currency may have become debased. Between these two extremes was the most pervading, powerful and lasting element in group experience.

Candour was the salt which seasoned all discussion. It did not come easily. We all have too many inhibitions to be frank with strangers. Family intimacy had to develop before candour could be complete. It also takes courage to deny a hotly held opinion or express with sincerity a minority view in a group which consists of persons with different traditions and faiths. It was not, however, until absolutely candid criticism flowed easily round the group that woolly thinking gave way to constructive argument and a stimulus arose to new thought. Under its influence new issues appeared which often brought into the circle of discussion members who would otherwise have been mute. Thus the true talent of the group showed itself and no issues which were vital to its members remained hidden. In the administration section indoctrinisation was one of the hot problems thrown up by fearless and candid discussion, which clearly was a vital issue for many members and could only be met by being brought into the open in all its stark reality.

Members of the conference benefited from these experiences in a greater or less degree according to the potential of their own group and its leader. On a future occasion, to improve the technique, thought might be given to the width of the theme and its preparation. Would it be possible to establish a theme three years in advance of a conference and then to employ a research assistant to make factual studies of the principal fields of discussion, especially as they affect the country where the conference is being held? Such studies would then be the basis for the work of the discussion groups. If this had been done before the Delhi conference, even more might have been achieved than was achieved. Nevertheless, both memory and notes on the final section reports record a measure of achievement of which the organisers of the Conference can justly be proud.

*Group Leader*

A. L. HUTCHINSON, Chief Education  
Officer, Isle of Wight



## III

TO ONE WHOSE previous experience of 'the East' had been a few hours in Colombo, the group life of the Conference was a new and exciting experience. I had attended Conferences before, both those which employed similar techniques and those whose members came from many different countries. But there were two great differences at Delhi: first, the size of the Conference, and second, the fact that I was a guest in an unfamiliar culture. At other conferences I had been in my own country or in England, where I had played my part against a familiar backdrop of traditions, history, and social and economic circumstances.

At the Delhi Conference I was with people whose race, religion, culture, and personal social experience were very different from mine, and although I was a group leader, the group members were at home — even though they came from all corners of India — and I was their guest. This made each session a time of discovery for me — of another way of looking at things, and of the very different physical and practical problems which face Indian teachers. But every now and then, and increasingly as the days went by, there was the delight of discovering something familiar. No matter how different in their outward trappings were the problems and circumstances we discussed, we found that teachers have a common core of understanding, and a common set of aspirations and values. More than once I closed my eyes for a moment so that I could see my own staff room and hear some of the same things being said by teachers six thousand miles away from Delhi.

But it was not only in the formal group sessions that this exploration of another culture went on; it continued for almost twenty four hours a day. At the same time I learnt a lot about my own background: having to explain and justify to someone else one's own way of doing things is an excellent exercise in critical appreciation.

The Conference group life was also a vivid demonstration of the fact that the spirit is willing, but it is the flesh that is weak. Two minds could converse in perfect harmony, but when

two bodies arrived at the dining room door their ways parted — vegetarian, non-vegetarian, or English-style! It was chastening to find that no matter how hard I tried I just could not eat 'hot' food, and that by the time it was mild enough for me it was woefully insipid for my Indian friends. (And after the Conference, when I visited schools where others sat gracefully and apparently comfortably on the floor I was excruciatingly aware of my knees and ankle bones.)

The size of the Conference to me was a continual source of frustration. Australia is a country of just ten million people, where the emphasis is on increasing population and filling up empty spaces. To come from this country of scarcity of people to India's four hundred million was the outstanding emotional shock of my visit. The large conference was probably quite right in this setting, but I was continually frustrated by the difficulty of meeting people, and the impossibility of meeting all the members. My most satisfying relationships were within my own group, as indeed was intended, but I think we missed a feeling of belonging to a whole conference. This was partly due to the impossibility of housing so many people in one place, but I suspect that even if we had all lived together, the number was still too large for a real feeling of warm belonging to develop. In its place we had colour and variety and tantalising glimpses of other personalities, and always the courtesy and charming friendliness of our Indian hosts.

## TOPICS COVERED BY GROUP

My group discussed administration, and at first spent some time comparing methods of educational administration in the various Indian states represented. (After the first two days, when a Scotsman from Kuwait was spirited away to another group, all members of the group except myself were Indian.) Although we started with a general airing of grievances, this preliminary discussion of the educational framework within which each of us must work gave breadth to our later discussions.



As most of us were principals of schools, we were concerned first with the principal in the role of administrator of his school, and then with the relationship between the education authority and the individual school. The three people on whom we spent most time were the Inspector, the principal, and the beginning teacher, and the responsibility of each to the other. We decided that the main function of an administrator is to be an 'enabler' — one who provides conditions which will enable teachers to develop their professional skills and do their job to the best of their ability.

This implies a dynamic attitude to professional education, and we spent some time on the question of in-service training, at all levels and of many kinds, and the need for professional refreshment as well as the opportunity for continuing contact with current educational theory.

The theme to which we returned again and again was the quality of the person who fills an administrative role. The administrator, above all, is concerned with personal relationships, at many levels and in many settings, and he must have the broad tolerance and understanding, the basic belief in human worth and dignity which will make his work in this field effective.

Another topic of great importance to the group was language — local, national and international. Which languages to teach, when to teach them, how much time to spend on them, possibly at the expense of other subjects — these were points on which all group members had much to say.

#### THE CONFERENCE PATTERN

The general pattern of the Conference seemed to me good. When the intention of a conference or other situation is to exchange views and/or modify attitudes, (as distinct from simply acquiring knowledge), this working through groups with close personal relationships is excellent.

There are just two criticisms I would like to offer; first, as already mentioned, I think the Conference lost something by reason of its size. A smaller membership and a smaller choice of topic would, I think, have resulted in deeper

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satisfactions. Three hundred people and three topics would be my suggestion for the next Conference.

The second point concerns the group leaders. I think we lost some of our freshness in the main Conference because we had spent so long in the preparatory seminar, and then continued without a break into the conference proper. Ideally, the seminar should have come a month or so before the Conference, but as this is quite an unrealistic proposition for an international group, I wonder whether more preliminary work could not be done by mail between trainer-lecturers and group leaders. Then the seminar could be cut to, say four or five days. For my own part, the seminar was the most

valuable part of the conference; the main conference suffered by reason of greater numbers and following too quickly after.

These comments are on matters of detail; the general principles for organising such a conference seem to me thoroughly sound. The hierarchical structure of trainer-lecturer, group leader and member is not necessarily undemocratic. It makes full use of special knowledge and abilities in a thoroughly democratic way, and if one thinks of the pattern horizontally, like widening ripples in a pond, rather than vertically in terms of 'higher-ups', then its special qualities can be seen.

*Group Leader*

W. FLEMING, Headmistress,  
Lalor Park Primary School, Sydney

## The Contribution of the Arts in Modern Education

### I.

**T**HE FORCES of industrialization throughout the world, and the impact of its products on our daily lives, are gigantic and often beneficial. Yet they tend to divert the energies of man from his innate urge to live creatively, in order that he may fit into the pattern of modern industrial society as a routine hand at machine or desk, and also as a consumer.

This shift in emphasis presents modern education with a most serious choice. Members of the N.E.F., amongst others, are aware of this. They seek to recover a kind of education that will foster man's creativity, as against the fact-imparting, utilitarian, mechanical teaching persisting from nineteenth century improvizations of popular education.

For education might do much to preserve the integrity of the individual and encourage his creativeness, whereas it often seems to deprive even children of that integral freedom which we suppose to be the basis of human personality and the foundation of character. The repressive and suppressive elements in current education seem to be liable to destroy creativeness, and therefore to attack the root from which human awareness springs.

'Learning by doing', which is one of the aphorisms of both Basic Education and the

'new' education, is no mere formula. We must seek to make the dance, music and the visual arts a vital centre in education, because through them the child is enabled to develop not only his two eyes but also his Third Eye, which is the imagination. Insofar as we insist upon educating through his two eyes only, we deserve to give rise to a generation of vipers.

His work in dancing, music and the visual arts gives us an index to the development of a young child. Coomaraswamy has said that all men are artists, but that the artist is a special kind of man. Certainly all children are in a sense artists, yet the words 'Child Art' are repugnant. What a child 'learns by doing' in the arts is *not* child art but the natural expression of his natural development, his fantasies, his inner life.

Drawing upon the discussions of the groups that were in my charge, I report with a humility and a caution that border on arrogance that unless in our schools to-day we interpret *all* subjects, including mathematics and science, as creative subjects, evoking in every pupil, not only observation and reasoning but imagination, we shall be contributing to the withering up of what is creative in man, and if that withers, the scientist, the mathematician withers with it.

In seeking to establish the contribution that



the arts should make in modern education, we are not seeking to educate 'arty' creatures. Art is truth, and a consciousness of the universe, which children first glimpse through the arts, is organic to human development. If man is to continue to evolve in the universe amidst all the specialized interests of the modern world, he can do so *with wholeness* only if his education nourishes him as artist.

The freedom of the individual to 'become', and to belong to other individuals and groups in the world, may be ensured against all the degrading influences of conflict and war only by the integration of personality. The free individual will then have a high idea of his rights and responsibilities, because his freedom will be based on the recognition of creativeness as the highest value, *against* destructiveness and *for* the expression of human emotions, aspirations and thought at the level where calm contemplation becomes possible. The state of 'becoming' of the individual, being the search for balance in the noblest traditions of both Asia and Europe, may well become the cornerstone of understanding between East and West.

*Trainer Lecturer*

MULK RAJ ANAND

[We have been unable to recover in time for publication the extensive notes prepared by Mulk Raj Anand for his own group leaders, after the preparatory seminar and before the opening of the NEF Conference in Delhi. It is to be hoped that these will appear in full in the Conference Report which is to be published in Bombay.

Meanwhile these scanty notes have been compiled partly from Mulk Raj's own notes in the programme of the Preparatory Seminar, and partly from his concluding statement made to the whole Conference. There has been no time to submit to him this rather free use we have made of his thought, and we must hope that he will approve it. Miss Savita Mehta has most kindly sent us her own notes, made as reporter to the seminar group on the arts, and these we publish most gratefully below.

This group was perhaps the smallest at the Conference, but we agree with its Trainer-Lecturer in accounting its subject one of the most important. Ed.]

## II.

In modern civilization, education has to play a very vital part. If this New Education Fellowship had been founded earlier, the part played by it in the world might have changed society. At present an industrial revolution is going on which is, perhaps, in a way unequal in various parts of the world. Yet everywhere there is a crisis in society, which is essentially the crisis of man. This crisis should be resolved if there is to be some measure of peace. If we have peace for the next five years or more, then we can say with some degree of certainty that there may be peace for a hundred years. Lord Russell has said: 'man is the only animal who eats its own kind.' His aggressiveness derives, so the psychologists tell us, from repression, suppression, frustration, inhibition. These forces can be rationalised by education, balanced by creativeness, which is a very important force in the development of the personality. Some pioneer schools are aware of this.

## SCIENCES VERSUS ART

During the industrial revolution of the last hundred years or so, the poets and writers have been, on the whole, against science. They have stubbornly refused to accept the good that is in science, the inventive elements in it. While on the other hand, the scientists on the whole have not been averse from the arts: they have some general idea of the humanities or culture. It is the technologists who are mostly unaware of the arts, but men like Joliot Curie, Bernal, Russell, are great in their chosen fields and have also shown great appreciation of culture in their persons. If we look into the roots of this quarrel, we shall find that it is not a quarrel between science and art but merely between poetry and technology. In fact science and art both spring from the same root of creativeness. At a higher level science is as inventive as art. It is only at a lower level that this conflict persists. Writers who try to write books through their emotions, without any understanding of science, come up with ignorant books.

It is important to note that science and art, though fundamentally springing from the same



source of creativeness, have different approaches to the total apprehension of life. The approach of art is mainly through an inner vision and imagination, while science looks at life mainly optically, externally, and in isolated parts. The truth is that we are all scientists and artists at the same time, though our apprehensions may show the preponderance of one approach or the other on different occasions.

#### HOW CREATIVENESS IS HINDERED

Creativeness is hindered in school by the following:

- (1) No integration
- (2) Competition, comparison and criticism
- (3) Examinations
- (4) Narrow emphasis on vocational training
- (5) Inadequately equipped teachers.

(1) The different stages of school have no integration. A child on leaving the infant and the primary suddenly finds himself presented with his secondary school subjects in a most terrifying manner, while, in the higher secondary, he finds that specialization has set in, to the neglect of creativeness.

(2) Competition and comparison is unhealthy for children; it develops in them a sense of inferiority or superiority. But constructive healthy criticism should be there, so as to enable them to appreciate other viewpoints. Development of the sense of criticism is essential to the development of human personality.

(3) The modern form of examination destroys creativeness. It makes the subject stereotyped, causing loss of freshness. The better method would be to attach more importance to ordinary school work than to the results of the examination.

(4) Vocational bias: Most parents think of education as being education for a job. They believe that, in this scientific age, a child is lost if he does not have a scientific education. Hence the emphasis on science against art. They take literally Oscar Wilde's aphorism: 'All art is useless,' which he intended indeed in the contrary sense!

(5) Teachers: Unfortunately, the teacher is sometimes guilty of hindering rather than helping creativeness. It is suggested that a

teacher is often prey to favouritism, wrong relations with his pupils, and dereliction of duty. All this is evidence of failure of relationship between the teacher and the pupil which inhibits the growth and integration of the pupil's personality. This calls for right understanding and happy relationship between the teacher and the pupil.

If a teacher is wise and well trained, then he will help the child to develop and keep alive and fresh this creativeness. So the role of a teacher is the most important in the teacher-pupil complex.

#### CHILDREN AND CREATIVENESS

A child's creativeness is developed by imagination. Fantasy and emotion play a big part in it. From nine to eleven the child's imagery changes gradually from perceptual imagery to conceptual imagery, and his work is naturally changed. Unobtrusive guidance is necessary to help the child along. An imaginative technique should be adopted. Art should aim at adjusting and balancing a child emotionally. A child must be accepted as he is whether he is aggressive or shy; and what he is, channelled properly, leads to creativeness. As man is a complex of emotion, cognition and a combination of many other faculties, and they need equally stimulation and balanced adjustment, the whole man must be developed.

#### HOW CREATIVENESS IS DEVELOPED

The various ways of developing creativeness are: spontaneous playfulness, improvisation, rhythmic expression, dancing, drawing, painting and co-operative endeavour.

The Indian Basic Education scheme has for its ideal 'learning by doing', and the whole curriculum is divided into two thirds for arts and crafts and one third for academic work, such as nature study and social studies.

During the discussion on text books for young children, it was emphasized that it would be better for people who understand children's minds to contribute illustrations and write literature for children, who should be gradually encouraged to go from pictures to words.

An area of the school curriculum for every child should be specially directed to the



cultivation of self-expression through the creative arts. But the spirit of creativeness should permeate the whole curriculum. For instance, the teacher of literature, of mathematics, of history and of science, or physical education, should regard it as his supreme purpose that something creative or original should emerge from the learning activity going on in his class groups. This purpose is particularly liable to be forgotten under the examination pressures of

the secondary school, which encourage an authoritarian and mechanical approach to education.

It is likely that, through enlightened methods of education, the existing social pattern will tend to change towards balance and greater harmony.

*Group Leader*

SAVITA MEHTA, Principal, A. K. Curukul,  
Porbandar

## The Sciences in Modern Education

### I. INTRODUCTION

THE NOTES which follow represent a brief record of the subjects discussed day by day and they were intended for the members of the group — not for publication. I was supposed to act as 'Trainer-Lecturer' but, in point of fact, I did not try to train nor to lecture nor to lead. As soon as I met the group, I realised that they were all mature and experienced people, highly educated and highly intelligent. All that was needed, therefore, was simply to try to break the ice (not that it was very thick!) by encouraging everyone to speak openly and frankly. The resources of the group were rich and varied. Everyone could draw upon them. It is in an atmosphere of friendliness of this kind that adults — perhaps children too — can best teach themselves.

I had expected that the members of the Science Group — nearly all of them experienced teachers of science or mathematics — would be chiefly interested in details of classroom technique, in methods of presentation and in gadgetry. Somewhat to my surprise, however, they very quickly and persistently turned to more fundamental, almost philosophical, problems connected with the aims of science teaching and of education in general. Above all they were concerned with the way in which science teachers could best make available their own special knowledge and skill in order to help the general, social, intellectual and emotional development of the children they taught.

One of the most memorable of our discus-

sions was that in which we met the 'Arts Group'. It is recorded briefly by James Hemming but I should like to add a few of my own impressions. The Arts people approached us, I think, with a certain suspicion, fearing to meet — at least so I suppose — narrow specialists interested only in weighing and measuring and rather contemptuous of art or literature. There was surprise at the discovery that every member of the science group had joined one of the voluntary afternoon sessions in arts or crafts. And there was glee among the science people when they found that none of the 'artists' had gone into the laboratories to watch our displays or to try their hand at a few experiments! Soon it was seen that both groups had much in common. Their attitudes to the worlds of nature and of man were in fact not at all dissimilar. Both were interested in novelty and experiment; both wanted to do things and to communicate. We reached a conclusion — perhaps not with 100 per cent. seriousness — that the true division of mankind and of knowledge was not between Art and Science but between those who wanted to do and make things and, on the other hand, those who just wanted to order others to do or to make things!

To summarize briefly, here are a few of the general notions upon which we all agreed: —  
1. Educational traditions, East and West, are mainly literary and linguistic in kind. They are centred upon skill in verbal communication — rhetorical in the wide sense. Traditions of manual skill were perpetuated and transmitted, not in the classrooms of clerks, but in the workshops of craftsmen and artists.



Science, of course, depends for its progress very largely upon highly developed communication and upon skill in language and sophisticated symbolism. But not exclusively so: its roots draw nourishment not only from the study or the library of thinkers and philosophers but from the workshops of artisans and the smoky laboratories of alchemists. Science is an activity of the hand as well as of the mind. It cannot be taught only by talking, reading, writings. Those who study it must gain familiarity with materials, with phenomena, with the functioning of machines and apparatus. They must build, construct, make. It must be taught in a scientific workshop — as must woodwork or metalwork.

2. A feature which distinguishes science from the traditional subjects of instruction needs to be considered. A teacher, say, of Latin or Greek, may hope, with some semblance of reason to settle once and for all *what* he should teach and *how*. Not so a teacher of science. For this area of human activity is essentially dynamic, in a state of constant flux and change. New topics, new ideas, new theories are continually arising and clamour for a division into school courses. A teacher of science must be prepared continually to modify his syllabuses and his interpretations. One has only to think of, say, atomic energy. Can, we, in 1960, be satisfied with a course intended as part of general education in a secondary school, which altogether leaves out all mention of that topic?

3. Science is essentially a method of discovery and of enquiry in which reasoning and experimentation are integrated, so that each controls and fructifies the other. The teaching of science must reflect this fact: it too must be above all heuristic. Each lesson should be thought of as a little journey into novelty, a humble voyage of discovery. Each lesson should be the investigation of a problem, an investigation which should be personal to the learners.

4. A distinction can be drawn between the problems of 'teaching science' and 'teaching about science'. The first is important to all but chiefly to those who will, in some sense, be producers of science; who will, in other words, earn their living by working in scientific or

industrial laboratories of some sort. These really must learn how to do their job — they will be workers and craftsmen, handling (we hope, joyfully and with real understanding) materials and apparatus. The second is important chiefly for those who will be mainly 'consumers of science' — ordinary citizens, earning their living by commerce or in the professions or by relatively unskilled machine tending. These need a general understanding of modern processes of producing and distributing material goods. In addition, their lives will be enriched by humble and distant participation in scientific progress as well as by a deepened understanding of natural phenomena. But it is not essential that everyone should be a skilled manipulator of chemical balances, power lathes or cathode-ray oscilloscopes. More modest achievements will suffice — little time need be spent in acquiring a mastery that will never be used.

5. Science and mathematics are essentially universal: they are the concern and business of the whole of mankind. They are instruments by which mankind may obtain a dominion over things, and not only over one another's judgment. To talk of East and West in this area is dangerous nonsense: African or Asian chemistry is no different from American or European chemistry. There is just 'chemistry'. The only problem concerning 'East and West' in this field is how best to make available to all the world the knowledge and experience which exists in any part of it.

*Trainer Lecturer*

J. A. LAUWERYS, Professor of Education,  
Institute of Education, University of London

18th AND 19th DECEMBER, 1959

**A**LL THE MEMBERS of the group readily and enthusiastically responded to the Trainer Lecturer's invitation to give a survey of their professional life and of how it came about that they chose to study and teach science.

This showed very many approaches and it was fascinating to see how these vocational aspects had grown from small happenings. Each member at the end of his talk presented for solution questions (problems) which he felt



important. These included: how to overcome the conservatism of the attitudes and practices in schools? with the correlated problems of how to make the learning of science practical? improve examinations to include the tackling of problems rather than the regurgitating of memorized theoretical knowledge? implant the idea of the dignity of labour? meet the demands of youth for a philosophy of life and help them to develop a philosophy based on evidence rather than on uncritical belief. This gradually led to the problems of social situations and the problem of what is called a scientific attitude; should it include not only analysis and synthesis but also evaluation, which can only come from the improvement of discrimination?

*Group Leader*

V. B. JAYANTI, Special Inspector in Science,  
Andhra Pradesh

20th DECEMBER

The discussion on aims in teaching science was continued and it was felt that the aims could include:—

- 1) Interest in surroundings and intelligent understanding of nature
- 2) The habit of suspending judgment till all available evidence has been taken into consideration
- 3) Open-mindedness:— the attitude that everything is not known and a lot that is 'known' can be wrong
- 4) The wrong development of scientific attitude:

The sorting, sifting and classifying of knowledge gained.

#### APPROACH — SCIENTIFIC AND AESTHETIC

The approach of a person towards everyday things depends upon the training he has had. On seeing a flower, one person can get interested in its petals, sepals and its classification, while another can think of its beauty, its colour and the effects it produces on the mind. The first approach would be scientific and the second aesthetic. It is necessary to develop both these approaches, for the one does not necessarily rule out the other. Many scientists enjoy music and art and beautiful

surroundings, since beauty in creation satisfies their creative urge. Perhaps the conflict of art and science is more in the minds of artists and writers on the one hand and technologists on the other. It is possible to avoid this conflict by consciously emphasising both scientific and aesthetic approaches right from the beginning and by developing a broad-based curriculum of general education which includes arts, crafts, and music, besides the routine academic subjects.

#### QUALIFICATION

It was felt by some that normally science teachers in Elementary Schools should have broad-based knowledge of various branches of science; a secondary school teacher should have sound knowledge of one subject and a general knowledge of others. The teachers at higher level could specialise and do research work, some of which might not appear very useful or relevant at the moment, but might later throw light on things not known or things known, but wrongly interpreted.

#### TRAINING

The science teacher, specially in India, does not really get into the habit of handling apparatus beyond the few set 'experiments' he has to do in the laboratory. This is far from enough. He should develop skill in preparing apparatus from odds and ends and tackling problems at the practical level. This is only possible if considerable time is spent in the laboratory and the workshop during his College career as it is not possible to develop this attitude in the Training College alone. As a matter of fact it is difficult to alter, in the Training Colleges, the theoretical approach developed in the Science Colleges; hence the great necessity of workshop training for developing skills and a practical approach both in the Science Colleges and Training Colleges.

#### APPLICATION OF THE KNOWLEDGE IMPARTED

A science teacher working alone may not be able to achieve as much as he would like. Hence he should work in collaboration with



the social worker and the health visitor, so that the knowledge he imparts is utilized in helping to develop proper habits of health and hygiene resulting in the control of disease. This is all the more necessary in rural areas where pupils can help their parents by spreading scientific knowledge and gradually removing un-scientific ways of thinking. An intelligent teacher could use traditions, beliefs and rituals to help spread scientific knowledge in the community.

*Group Leader*

M. N. KAPUR, Principal, Modern School,  
New Delhi

*Notes on the joint meeting between groups discussing the Arts and Science (V and VI).*

DECEMBER 21st

The opening speaker stressed the need to combine the attitudes of artist and scientist if a technological society was to be kept well-balanced. He referred to C. P. Snow's Rede lecture on *The two cultures and the scientific revolution* as a good statement of the case, and expressed surprise that this statement has been bitterly attacked in some quarters.

In reply, another speaker pointed out that the conflict was not inevitable, but that the fact must be faced that vested interests existed within the academic world which perpetuated the conflict. This rigid opposition often carried through into the schools and affected the pupils.

How science could be included in the primary school was considered and it seemed to be accepted that the purpose of primary science, or nature study, should be to feed the child's curiosity and to encourage him to find answers to his own questionings, not to attempt to impart the content of the physical sciences in the narrower sense.

The utilitarian aspect of learning science was considered: the study of science appeared to some students to offer the biggest prizes. This might lead them to reject the humanities. The influence of examinations was also considered.

A strong plea was made by one member to concentrate our attention upon educating a person capable of participating wholly in life in the fulfilment of his own personality, aesthetic and scientific.

Science for the non-scientist was touched on.

One speaker considered that general teaching in science should be included in the general education course rather than presented under the traditional headings of the natural sciences. Mention was made from time to time of the central significance of the teachers' attitudes: a combined attitude would not be likely to appear in the pupils if it was not present in the teachers.

Discussion concluded with an expression of opinion about how the original progress of basic education should be modified in order to keep its principles relevant to a changing India.

*A note on the characteristics common to the life of the scientist and the life of the artist.*

Both scientist and artist are motivated by an emotional drive. The scientist gets his direction and purpose from a passion to uncover the unknown by exploring the natural order; the artist gets his direction and purpose from his passion to present the significance and meaning of experience in a valid and striking form.

Both scientist and artist have to work, if they are to work well, under the discipline of precision in observation and measurement. The artist must know his pigments and how to mix them; the sculptor must have precise knowledge about his materials and the stresses they will stand; dyeing cloth involves exact measurement; the composer deals with exact symbols and their combination; the poet seeks exactly to convey feelings and ideas. Significantly, students of art are to-day frequently given courses in anatomy.

Thus, emotion and precision are pertinent to both good art and good science. It is not emotion which is the enemy of science but prejudice and uncontrolled emotionalism. These are also the enemy of art.

It is in the end-product that the difference is to be observed. The artist seeks to create something complete in its beauty and significance. The scientist seeks to add insight upon insight in the continuing exploration of the nature of things. Yet, even here, a similarity is to be observed. Only the inferior artist is satisfied with his product. The great artist regards each product as a stepping stone to



something better, to a more striking and valid presentation of the nature of experience as he apprehends it.

*Group Leader*  
JAMES HEMMING

## 22nd DECEMBER - AIMS OF TEACHING SCIENCE

(1) To capitalize on children's natural curiosity, in order to help them develop scientific interests — particularly interests in common things in the home, the school and locality.

(2) To help develop the love of nature by encouraging careful observation of plant and animal life and by recording facts with accuracy. Taking the common experience of children, attempt should be made to elucidate the general principles observable in nature.

(3) To get children into the habit of looking out for facts, of doing things with their hands and of collecting pertinent data or evidence for solving interesting problems.

(4) To help understand the principles (and form the habit) of healthful living.

(5) To lead children both at this and the secondary stage to appreciate that orderliness prevails in nature and that effects result from causes. They should become sensitively curious to know reasons for happenings and be persistent in their search for adequate explanation. There should be freedom of communication and enquiry which would prevent the formation of superstitious beliefs and social prejudices.

## SECONDARY LEVEL

(1) To help acquire an intelligent understanding of the world of science and technology as it affects the individual in this everyday life.

(2) To encourage and provide opportunities for the development of special interests in the various branches of science. Interest in subjects should be developed gradually, particular attention being paid to their interconnections and how the various subjects all contribute to the solution of practical problems.

(3) To acquire facility and skill in the use of scientific equipment and to learn essential laboratory arts.

(4) To develop a passion for knowing the truth.

(5) To get into the habit of examining all

available and pertinent evidence before reaching a conclusion. To refrain from acting on impulse or accepting anything on *mere* authority.

(6) To hold views only tentatively and be willing to change them when more reliable evidence warrants such a change. Pupils should develop respect for other points of view, for Man's conception of truth changes.

(7) To train pupils in the scientific analysis of problems that confront them. They should appreciate that to formulate hypotheses and test them out by experimental study are the essential steps in scientific enquiry. This training should, however be imparted in such a manner that the students' aesthetic sensibilities are not blunted.

(8) To help pupils project their scientific attitude into their social thinking and use an appropriate scientific method for the solution of their personal and social problems.

(9) The students and teachers of science should cooperate actively with other social welfare agencies for the dissemination of scientific knowledge and for the implementation of schemes for raising the standard of living in the community.

(10) To encourage the pupils through a selective study of the history of science and lives and work of great scientists to appreciate the devotion, persistence, integrity, moral courage and responsibility necessary for the effective scientist and citizen.

*Group Leader*

Q. H. ZAIDI, Muslim, University, Aligarh

## 26th DECEMBER

The discussions on the nature of the scientist's work; his attitude, and his method of approach, and those of the artist, led to a recognition of a series of aims and purposes. These have been enumerated in an earlier note, in relation to the teaching of science in our schools to our children.

The group tacitly accepted that the achievement of these aims in the classroom was, under the most favourable conditions, a formidable challenge even to the best teachers.

This brought the focus of attention on the teacher — his background and his training, pre-service and in-service.



Teacher training was discussed in some detail. As a preliminary to the discussion each of the participants indicated the mechanics of recruitment of teachers at the various levels in the various areas.

In some areas the 8th Standard attainment was still laid down as the minimum educational qualification. These teachers were sooner or later given a training of two years in a training college. It was generally agreed that the investment of money and effort on the Eighth Standards was a very poor one for a nation. The G.C.E. Ordinary Level or the Matriculation was viewed as the minimum consistent with efficiency.

The two year training was commented on. In England a three-year programme of training was being accepted from January 1960. Elsewhere too this extension was considered very necessary but probably, in the immediate future, unrealizable.

Some participants raised the question as to why the pre-service training of a doctor or an engineer should be one of four or five years and why the pre-service training for the even more complex and refined task of teaching (a significant aspect of cultural and social engineering) should be only two years for the large majority. No specific answer was given. But perhaps the group tacitly accepted that the reasons were obvious.

If a new bridge were to collapse owing to faulty design, this would provide headlines for the press. When a doctor makes a mistake, the patient dies, mercifully, quickly and often dramatically. But the slow death of innocent children in many class-rooms is, alas, neither quick nor dramatic. Society at large takes it for granted. Only a few recognize it as a tragedy. Fewer still are moved by it.

We asked ourselves whether two years training was adequate for the task of attaining the aims recognized. The answer seemed to be 'No'. The large majority of teachers so trained were unequal to the task. It appears that the general public understands inadequately both the context and the method of teacher training.

This criticism was levelled even at the trained graduate teacher; two of the group voiced this clearly. Others were not as specific in the

criticism. It is interesting to ask ourselves to what extent our criticism was tempered by the sobering reflection that many of us were partly or wholly responsible for the training of graduates. Were we unwilling to criticize ourselves and our immediate colleagues? Was it a situation where the observer and the observed were involved?

One indicated that he could not understand how a teacher — graduate or otherwise — who himself was not resourceful, tolerant, open-minded, and passionate for objective data could implant these attitudes in others — least of all in young, immature pupils? How could a person who had no *feel* for scientific attitudes and methods cultivate these in others?

Can you learn swimming without getting into reasonably deep water? Is a theoretician in swimming the most competent as a trainer? Should the trainer not be a swimmer himself? One participant remarked that some out-of-water practice was necessary to good swimming. But what is the real status of this in the training of a swimming teacher?

The question as to whether it was *more* practical work or practical work of a *different kind* was discussed casually. It may well be that the latter is in fact the solution. Some examples of practical work which had seemed to be significant in the experience of many were cited and seemed to bear this out.

An interesting incident was related which seemed relevant. Mr. X. was taking a class of very good pupils studying mathematics. The students brought high problems for solution to the tutorial and Mr. X. was asked for help. For a few weeks he struggled through a few of these in the tutorial. Then he asked the boys to give them to him the day before so that he could do the lot. The boys replied that they preferred to see him struggle through a few of them than get the solutions for the lot. This may give a clue to good teaching in certain situations. Is it capable of being applied also to classes made up in a normal way, and not specially selected?

The significance of examinations in relation to wholesome teaching was discussed, and it was agreed that evaluation should be a continuous process, and formal evaluations



should be related to accepted aims and methods if they were to be useful.

The relative ineffectiveness of teacher training was discussed. Was this due to the wide gap that to-day existed between what was 'preached' and what was 'practised'?

It was felt that in-service training was very important if an immediate impact was to be made and the back-log cleared, at least to some extent. How was this to be done? Science clubs

were considered. Extension service work was analysed. Supervision was discussed. No specific conclusions were reached.

But it is interesting to ask whether the technique of the seminar itself does not provide the clue to the solution of training college programmes and in-service training?

*Group Leader*

J. ALLES, Assistant Director of Education,  
Colombo

## Nehru Remembers Gandhi \*

**W**HEN I WAS INVITED to come here to Gandhigram, I gladly agreed; and yet I always find some difficulty in accepting an engagement of this kind relating to Gandhiji, because his memory and the thought of him fills my mind often in many ways, and sometimes also confuses it. It is not perhaps the thought of Gandhiji that confuses my mind, but I am always trying to find out how he might have reacted to situations, what he would have advised, and how far we have fallen away from that possible advice of his. That troubles me and it might trouble others. I cannot, of course, presume to imagine that I can act up to the high standards that he would have liked and that he had laid down. Nevertheless, this thought comes to me often: Are we of this present generation, not merely acting up or not acting up, but are we essentially true to what we say about him in so many words, or do we say something which is essentially not true, in the sense that it becomes a thing of words and we do not act up to it? It is a very difficult question and a difficult problem. And because it is difficult I do not know what to tell others about it when I cannot solve it for myself.

But I remember then that Gandhi was, of course, something much bigger than all we had imagined of him, that he had this remarkable quality of allowing and even encouraging those who were privileged to follow him to think out their problems for themselves — with his guidance to them of course — but to come to their own decisions and to act more according to their own light, even though that light might

be dim. He did not want to impose himself on any one. He certainly wanted to win the minds and hearts of people to his own way, which was not that of imposition. He did not want people to suppress and compress themselves and blindly say or do what he said. That was not the kind of following he wanted, though inevitably, under the stress of his great personality, people did find it difficult to function quite independently in mind. That is inevitable and it cannot be helped if you come in contact with a person like that. Still he did not encourage it. And so when problems come, it becomes our duty, I imagine, to come to our own decisions about them, keeping in view, of course, whatever we have learnt from him, but coming to our own decisions and not taking shelter in some things that he might have said under different circumstances on a different occasion.

It is difficult to say what he would do or say in a different set of circumstances, because Gandhiji was essentially a dynamic person. He was not a person who went by some kind of rote and said the same thing in changing situations. He certainly had his feet firmly planted in certain principles and tried his utmost, and I believe succeeded to the full, in the journey which he had set for himself: nothing could move him from that once it was clear in his mind. But he did not consider every minor aspect of life as some basic truth which could not be changed. He had realised that life is a changing and developing phenomenon

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and therefore has to be met in a developing and dynamic way. In the half century and more of his tremendous service to India and to humanity, he himself developed. He himself knew problems, and he met new problems in a new way or a somewhat changed way, because he had that quality in him of sensing change and meeting it and yet keeping true to his basic ideals. How can we, as we are, talk of him and try to imagine that we are living up to his ideals? That is what troubles me.

One would like to talk about him, of course, because even to talk about him is a consolation, and a reminder of something big. It lifts us. Even to come to a place like this Museum is good. It lifts us out of ourselves and takes us into some region which is above the petty conflicts and hatreds of our lives. So it is good to come here and it is good that we are having such Museums in various parts of India. It is good sometimes even to have some kind of a statue of Gandhiji, in stone, marble or bronze. For many years I reacted strongly against images and statues being put up, partly because I disliked worship of images of any kind and its taking the place of the inner quality that an individual should have in his worship or thinking. I felt we are too apt to perform formal functions and think that our duty is over. But on later consideration I felt that I was not right in objecting to a statue or something like it being put up, provided that it is good as a work of art. I thought it desirable, because after all it would be a reminder. It would bring back to us, and to those who see it, the memory, vivid or faint, of a mighty person, a mighty son of India, and that memory would perhaps make us better for a little while. So I welcome the statue put up here, which is a good one.

It is good to think of him because, I think, the mere thought of him does us good and it makes us question ourselves, even as his living presence made us question ourselves. For when we saw him it was a joy and a pleasure, but now there is a slight pain and doubt whether we have lived up to him whose name we take so often. And so while we rejoiced to be near him, we were also slightly tortured in spirit by this eternal question as to whether we were worthy of him, whether we were not perhaps

saying something and appearing to be something which we were not. If that were so in his living presence, how much more must it be so when he is not with us. So the memory of him always brings this eternal question. And then, naturally we cannot live our lives in futile questioning. We have to decide, we have to act in the living present, and we have ultimately to act according to our own light.

There is another aspect of it: sometimes not acting entirely even according to our light. That is where another great difficulty comes in. Gandhiji was a prophetic figure, a great leader and yet entirely different from the political leaders that one normally sees, however big they may be. And because we stick to his message, whatever be the consequences, we would face those consequences rather than compromise with what we consider to be the right thing. But the so-called political leaders — and I am not using the word 'political' in a bad sense. I am referring to the good leaders, call them statesmen, politicians, leaders of the people, what you like — have always to deal with the people they are supposed to lead and they can only lead them as far as they can go. The leader might see the truth — I am using the word in a rather narrow sense — but unless those whom he leads also see it, what is he to do? If he cannot lead them far, and simply goes ahead by himself, that would be wrong. If he is to keep pace with them, to some extent he has to limit that truth or the action following his perception of truth, because the others have not perceived it adequately or enough. And so he is always troubled with this problem of what is essentially a compromise between things that ought to be done and what he feels can be done under limiting circumstances. And, of course, in a sense Gandhiji was not only a man of high principles and a devoted follower of truth but very much in touch with the pulse of the people. In fact if anybody could represent the people of India essentially, it was he. He knew the people thoroughly and he was part of them, much more so than many of us. The miracles he asked them to perform, he thought they could perform, and they did. I believe that he did not ask them to do anything which was entirely impossible of achievement. He



might ask an individual for a stricter discipline, but not the people as a whole. Nevertheless, he never compromised with what he considered wrong; and there is no political leader in all this wide world, however great he may be, who does not have to compromise from day to day. Such compromise may be in respect of small matters. But if you get into the habit of compromising in small matters, sometimes you may do it in big matters too; it is a slippery process. For essentially and oddly enough, in a democratic society it becomes even more necessary to compromise, because a democratic leader not only leads but is also led. I mention this to you because of the constant struggle that has to be faced by many of us. It is difficult enough to face the world's problems, or our country's problems. To-day they are difficult and exciting problems; they present a challenge to the manhood in us; and yet apart from their inherent difficulty there is this other difficulty of trying to fit them into what Gandhiji had said or done in a different context. I am not referring to the scores and hundreds of things that he said on this occasion or that, although whatever he said formed more or less a perfect picture, because his life was essentially a work of art with no false line or false tune in it. He was a great leader who was, at any given moment, meeting a particular problem of the time which may not have so big a significance in later days and later ages. Yet there was something about his life which had that permanent significance which maybe the eternal truth has.

Now some of us sometimes attach ourselves to part of the things that Gandhiji said or did which, important as they were, were not perhaps in my opinion so important as some of the other things he said. There is always a danger of the follower losing himself in trivial details and forgetting the major lessons of the teacher. That is inevitable; because the follower is limited by his own understanding and, being rather overawed by the greatness of the teacher,

will be unable to get out of the many smaller things to see the bigger things.

But essentially here it is: that a man of God walked on the soil of India and sanctified it by his penance. He not only sanctified the soil of India, but changed the minds and hearts of our people; not so much of those who thought themselves very clever but of the humble and the disinherited and the dispossessed. And his picture therefore is the right picture. To the humble people of India, it is the picture of a great person thinking of them, working for them, and putting some hope and joy in their lives.

It is good that we remember that picture above all else and remember also his fundamentals: that means are more important than ends, and that no ends are right or tend to be absolutely right if we try to achieve them by wrong means and wrong weapons. Now I am repeating something as if by rote; and yet it has become frightfully difficult to apply these things in our lives in many little matters. It is very seldom that we have to choose between black and white. There are so many intervening shades of grey in our lives. And so it is good to keep Gandhi's principle in mind. It will keep us from slipping and falling.

So I have come here to-day to offer my homage afresh to him and to his memory. You, Chairmen and Sanchalaks and others who have gathered here and who will meet in conference for some days at Gandhigram, will discuss many aspects of your work. Perhaps these deeper problems do trouble you also. It is well that they should. Even as you concentrate on the work you have, and go to the villages, keep this larger perspective before you.

I should like to give my tribute to the Chairman and the Secretary of the Gandhi Smarak Nidhi, who have done good work and made the Nidhi blossom forth all over India. I hope this work will not merely take the form of symbols such as this Museum, but that it will achieve something deeper and greater.



# Homage to Adolf Ferrière 1879-1960

**A**DOLF FERRIÈRE, who died on June 16th, was born in Geneva on 30th August 1879 of a Protestant family which has been established in Geneva for more than two hundred years. His great grandfather was a tutor in the household of Madame de Staël and Director of the College of Geneva. His grandfather was chaplain to the prisons of the Canton and a specialist in the re-education of young delinquents. His father Dr. Frédéric Ferrière was a doctor and a skilled psychologist and psycho-therapist, Vice-President of the International Committee of the Red Cross, and founder in 1914 of that part of the Red Cross which rendered help to civilian prisoners of war. His noble life was described in a moving book by his son, published in 1948.

After reading classics at Geneva and then zoology with Emile Jung, Adolf Ferrière at nineteen discovered Dr. Leitz's *Écoles Nouvelles à la Compagne* in which he did his first teaching practice and where eventually, as vice-director, he applied 'activity methods' with considerable success to the most difficult of the children.

In 1899 he founded the International Bureau of New Schools, whose aim is to establish the exchange of scientific material and help between the various new schools, to form a reception centre for documents about them and to find ways of exploiting psychological experiments made in laboratories on behalf of the education of the future.

In 1902 he came back to Geneva and took his doctorate in sociology with a thesis on 'The Law of Progress in Biology and Sociology' for which he won the Amiel prize, established in 1915 by the University of Geneva; this made his name known in many parts of the world including South America where he was invited to go and give a series of conferences. Those who chiefly inspired his thought were J. J. Gourd as regards the philosophy of knowledge; Jean-Marie Gouau in moral philosophy; Hoeffding, Bergson and Dewey in the philosophy of religion.

In 1909 he gave a course at the University

of Geneva and made his first contacts with Dr. Ovide Decroly from which arose a close friendship between these two men whose methods were so close to each other. Education became his dominant interest. First his father and later Theodore Flournoy, J. J. Rousseau, Ellen Key, Mme Montessori, Decroly and John Dewey each in his turn brought him the intellectual nourishment he needed.

As soon as the Institute J. J. Rousseau was established in 1912, its founder Dr. Edouard Claparède turned to Ferrière, who taught until 1922 at this world-known school of the Sciences of Education. In a series of practical books he showed how his theoretical principles of self government, co-operation at school and by the school, the place of interest in learning and so on can be applied.

During the 1914-18 war, M. and Mme. Ferrière housed an evacuated New School from Belgium in their own home, Pléiades. At the same time he had a small boarding school at the Pléiades and also taught at the girls' school at Bex, where he showed once again what an activity school can do. In 1918 his chalet and all his papers were burned in a fire, including thirty thousand sheets of notes and four books in manuscript. Ferrière set to work again, re-wrote the books and reconstituted his notes. In 1921 he helped to found the New Education Fellowship at its first conference in Calais. From the following year onwards he became Editor of the N.E.F. French publication *Pour l'Ere Nouvelle* which he edited until 1931.

Asked to be president of the third international conference on moral education in Geneva in 1922, Ferrière made this conference a real parliament of technicians by means of the themes and the speakers chosen by him. From 1922-25 he was engaged in preparing the foundation of the International Bureau of Education which was opened in the Autumn of 1925 with Pierre Bovet as Director and Mary Butts as General Secretary. He himself was its co-director.

In 1924 he founded the International School in his own home at Florissant near Geneva.



This soon had to move elsewhere and has now nine hundred pupils. In 1930 he went lecturing again to seven of the countries of South America, and in 1933 he left Geneva and established himself in Lausanne in order to study closely there the results of his method applied in a home for homeless children 'Home chez-Nous'. He took part in the teaching there as well as keeping an eye on its development both as president and as technical adviser.

Along with all this activity, maintained thanks to an unshakeable will, Ferrière never lost sight of the great philosophic and religious problems which had preoccupied him ever since his days at the University. He dedicated the last twenty years of his life to regarding these problems deeply and to attempting a vast synthesis built upon his immense knowledge, his clear and profoundly human practical intelligence, and on his intuition which had been enhanced by the relative isolation imposed on him by his deafness. This last period contains the least known and the most

controversial part of his work, controversial because it passes beyond the limits of our conceptual thinking; but it is perhaps that part of it which in the future will contribute most to the exploration of the higher faculties of man's psyche.

Apart from his forty published books, Ferrière also expressed his thought in an enormous number of articles which have appeared in the most diverse reviews and newspapers, and the correspondence which, particularly between the two wars, reached an amplitude and a distinction which it is difficult to estimate at all. (More than four thousand letters a year during his most active years. All this he imposed upon himself by his personal radiance and his vast intelligence. Thanks to his intense spiritual energy and his ascetic way of life, he was able to strive to the end of his life to make his thought more precise and to pass on to others the fruit of sixty years of scientific experimentation in the service of that ideal which is at the same time the most human and the most sublime.

## Harold Rugg - 1886-1960

**S**HORTLY AFTER I went to Winnetka, Illinois, as Superintendent of Schools in 1919, the principal of one of the schools came to me and said, 'I am taking a course in statistics under a young professor at the University of Chicago. He's wonderful. He has energy, enthusiasm and vision. He inspires us. You must come to his class with me some evening and get to know him.' I accepted the invitation. Thus began forty-one years of close association with Harold Rugg and a great friendship.

Harold came into education by the strange route. Trained as an engineer, he became absorbed in statistics and their use in the measurement of education — the decade just prior to 1920 was one of intense activity in the scientific approach to education in the United States, and Rugg's first book, *Statistical Methods Applied to Education* (1917), proved timely and useful.

In 1920 he joined the faculty of Teachers College of Columbia University where he re-

mained until his retirement. During his first years there (1921-28) he issued his epoch-making series of *Social Science Pamphlets*. These transformed the teaching of social studies throughout the United States, integrating history, geography, economics and civics into a composite whole, closely related to current problems.

It was in 1927 that he had his first contact with the New Education Fellowship, when he attended the international conference in Locarno. The effect was electrical. I remember his saying to me there, 'Carleton, this is something great! We must become a part of the movement!' A year later he and Ann Shumaker published *The Child Centered School*. Thenceforward he was in the forefront of the progressive education movement in the United States. And at the Nice conference of the NEF (1932) he and I (representing the Board of Directors of the Progressive Education Association, working with Beatrice Ensor, Laurin Zilliacus and others of the NEF) helped bring about the affiliation of



the Progressive Education Association with the New Education Fellowship as its United States Section.

From then on, at one international conference of the Fellowship after another, he was one of the key speakers, always lifting the minds and spirits of the audience to new heights, always giving world-wide perspective to educational issues.

During the last several years of his life the seed planted in Locarno that first sprouted in *The Child Centered School* was coming to full growth and fruition in the book that was to be his magnum opus, a book on the creative act. That book, based on years of wide reading and intensive research and thinking, was almost completed at the time of his death. It is hoped that it may be posthumously published. In it Harold's wisdom and vision will be made available to countless persons who have not had the great opportunity so many of us have had of being warmed and enlightened by personal contact with him.

Such contact was recently had by the people of many nations at the NEF conference in New Delhi. There, with his remarkable whole-heartedness and vigor, he took a leading part in the meetings of the executive committee and on the programme. It was a fitting climax to his career.

His whole life was well characterized by those words of his student in 1919: 'He's wonderful! He has energy, enthusiasm and vision. He inspires us!'

*Carleton Washburne*

The happy memory of Harold Rugg's time here during the N.E.F. World Conference still lives with us here in India. We remember his lecture and him talking to groups of people, giving interviews and sharing his enthusiasm, his love and his convictions, for the cause to which he had most joyously dedicated himself. His sparkling eyes and radiance spoke of his great personality. This deep and learned scholar was as simple and innocent as a child. He discovered his mission in life and has made hundreds of people like ourselves discover their own.

This great world citizen went from country to country, identifying himself with the cul-

tures and aspirations of peoples, sharing with them his great humanitarian spirit. He played an inspiring part in our discussions about the important need for an International School in every country; and when I said how we wished we could have him to preside over an International School if we succeeded in establishing one in India, he literally whispered in my ear, 'Magan, who knows, I may be with you in your adventure!'

His address to the World Conference was remarkable for its clarity, idealism and practical approach. Every listener felt inspired by his message, and at a publisher's request I handed over a full script of his lecture there and then.

In the N.E.F. World Conference all eyes and hearts turned to Dr. Harold Rugg wherever he was. Everyone longed for personal contact with him and he took all chances to establish such contacts with individuals, groups and families. He gave all of us a feeling that he was one of us. One rejoiced to see how he made friends and conquered them.

Some of us were fortunate to have known his love for the N.E.F. and its mission in the world. The New Education Fellowship has lost two great souls recently, Zilliacus and Rugg, who have worked all their lives for peace and internationalism through education. They have made the world happier and brighter by their very living.

*M. T. Vyas*

My first sight of Harold was at the Locarno conference of the N.E.F. in 1927. He was leaping over some benches!

Then at our Elsinore conference in 1929 he arrived a few days late. The whole conference had departed on an excursion and I stayed behind to welcome the star lecturer. I remember waiting in the grounds of the hotel and wondering how to interest him until the others returned. I need not have wondered. Harold was always at home with a friendly listener!

My last sight of him was last August standing at the door of an hotel, his devoted Elizabeth by his side, waving goodbye and promising to return in 1961 . . .

So we say bon voyage to one of the most human friends the Fellowship has ever had.

*Clare Soper*



# THE NEW ERA

IN HOME AND SCHOOL

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## A Combined Part-time and Full-time Nursery School

An Experience of Re-organization

*Margaret Rawling, Superintendent, Ludwick Nursery School, Welwyn Garden City*

**I**N THESE DAYS when restrictions on expansion in nursery education are so tight in Britain, part-time nursery schools have become sources of great interest to those who are concerned with the well-being of children under five. We are discovering that part-time attendance at the nursery school may have more positive values than being merely 'better than nothing', and that there are some children whose needs may be met better by part-time than by full-time attendance. To be away from their homes from 9.0 a.m. until 3.30 p.m. or later may be too long for some of them.

Ludwick Nursery School has had part-time as well as full-time classes since January 1957. The reasons for introducing part-time classes were what are probably common ones, — first, to give more children the opportunity of nursery education and second, to reduce the waiting list at a time when more nursery schools could not be built. The town was, and is still, growing fast. Many names of children would be put on the waiting list and remain there for two years or more, and many of these children would reach the infants' schools without ever having had a place at the nursery school.

The school is the only one of its kind in the town. The population is now 32,000 and is expected to rise to about 50,000. Some children live well over a mile away; they come from all parts of the town and from all sections of the community, so that they come with many differing backgrounds and talents.

The school building is one that lends itself to the combined system as it can be divided easily into two self-contained halves. It was built as a wartime day nursery; thus it was designed for young children although it had to be built with the strictest economy. It is a

pre-fabricated one-storey building in the shape of an H. Each of the class rooms is at the end of a wing, with a toilet room between each pair of class-rooms. The central connecting part of the H. houses the entrance hall, kitchen, staff room and office. Each pair of class rooms has a large garden play-area which can be approached through french windows from the classrooms.

When I was appointed in April 1956, I was asked to plan the reorganization of the school, changing it from a school with four full-time classes to one with some part-time classes. The idea was to introduce part-time attendance in one or two classes and later to see whether this should be extended to the remaining classes.

The first problem was to arrange for a change-over that would be as smooth as possible. It seemed best that the children already in the school should complete their attendance there in full-time classes without disturbing their daily routine too much. This also seemed fairer to their parents, who had not been warned of the possibility of part-time attendance.

The classes in the school, were, and still are, arranged in mixed age groups, each class having twenty children on roll. When vacancies were left in the classes destined to remain for full-time attendance, I moved into them children from the classes where part-time attendance was to be introduced. By the beginning of the Autumn term 1956, one future part-time class was empty and the other was only half-full.

All this time I was busy finding out the reactions to the part-time proposals among parents of children in the school and parents who were putting the names of their children on the waiting list.

Some of the principal reasons for preferring full-time attendance were the following:



*Distance:* some families lived so far from the school that part-time attendance did not seem practicable because of the time consumed in journeys.

*Other family commitments:* part-time attendance would be difficult to arrange when there were several other young children to be looked after, a baby to feed, or older children coming home to mid-day dinner.

*Special difficulties at home:* these might be caused by poor health of the mother or child, or by real unhappiness in the home for any reason.

Many parents of children whose names were entered on the waiting list at this time implied that they would be *able* to bring their children for a part-time place when their turns came, but the prospect appealed more as 'better than nothing' than as 'better for the children'. There were a few parents who *preferred* the prospect of a part-time place; but this has been a developing idea that was rare at the beginning, the idea that part-time attendance could give the child the best of both worlds, family life at home and the opportunity for play and companionship among children of his own age at the nursery school.

Thus reactions ranged from disapproval through acquiescence to positive approval.

Since those days it has been possible sometimes to overcome the two main difficulties of distance and other family commitments when several mothers of children in the school join together and take it in turns to bring a group of children to school. For some mothers this has been an opportunity to make new friends.

Many readers will know that such a reorganization as was planned here would require approval from the Ministry of Education, and the part-time classes could not open until this had been given. When the Autumn term of 1956 began, this approval had not yet been given; plans were incomplete, and so it was uncertain when the part-time classes would be opened.

The parents of the children newly admitted that term accepted places on the understanding that when the new plan was put into operation their children would attend part-time only. They would be given the first choice of

morning or afternoon attendance. In the meantime the children were able to attend for the whole day once they had been allowed to settle into the school gradually. This may seem an awkward arrangement, but it seemed the best use of the school places, and the children settled down well to part-time attendance later. No ill effects from the changed routine became apparent.

Now the final details of the reorganization had to be thought out and a few alterations to the school furnishings, be made. Extra consumable materials such as paper, paint and clay would be required. We could expect harder wear and tear on all apparatus. Towels and flannels would have to be provided for the extra children and identifying picture symbols found. Somewhere had to be found to keep the towels and flannels of the extra children. Eventually racks on pulleys were devised which are pulled up out of the way when not wanted.

During the part-time day, we plan to provide purposeful play experiences, stories, music and outings which are similar to those found in a full-time class. What must be omitted are the mid-day meal and rest time. There is a short meal-time however, which comes at mid-morning or mid-afternoon, when a buffet snack such as cheese and biscuits or a small sandwich with a protein filling is served.

Towards the end of the Autumn term 1956, approval was given for the proposed programme. In January 1957 it was put into action.

By this time it had been possible to fit into the remaining full-time classes all the children who had come into the school before part-time attendance was suggested. All but two parents of the children who had come into the school in the previous term, with the prospect of morning or afternoon attendance when the new scheme was introduced, chose morning places. Thus almost all the vacancies in January 1957 were for afternoon places. There were no vacancies for new children in the full-time classes that term.

There was considerable prejudice to overcome among parents who had applied for places for their children before there was any question of part-time attendance. Many of my letters offering vacancies in afternoon places brought



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no reply. There were probably several reasons for this. The afternoon places were much less popular than the morning places (this is still true to-day, but in a lesser degree, since part-time attendance is well established now and afternoon attendance no longer seems quite so revolutionary).

Some mothers undoubtedly felt unable to reorganize their days to include bringing their children for part-time attendance. Many of the names had been on the waiting list for two years or more, so that considerable changes in circumstances could have taken place. A number of letters were returned by the Post Office 'Gone Away'.

It took time to get the afternoon classes settled. Throughout that term children were being admitted. There were 38 new children in January, 6 in February, and 12 in March. In that term 12 children left after a few days or a few weeks because their mothers were either unable or unwilling to persevere with part-time attendance. A great deal of patience and enthusiasm was required of all staff and parents concerned in the reorganization, and without this in abundance the scheme would have been a failure.

After a year had gone by it was possible to see that the part-time system was well worth while, but it was also evident that while the nursery school served such a wide area it would be necessary to keep some classes open for full-time attendance. If this had not been done, some children who are really in need of nursery school life would have been cut off from it.

This variety in the types of places available makes the system much more flexible and it is possible to give more attention to the differing needs of children.

### *Examples:*

I found it helpful to give a part-time place to an over-protected only child whose mother found it difficult enough to leave him even so. She needed to be shown gradually that he was more able to look after himself than she had thought. I think that she would have found a full-time place too long a separation. Although she wanted to do what



was best for her child, she might have been unable to bring him to school at all.

A child, whose mother prefers a part-time place for him, comes to school in the mornings and goes home for the afternoon rest to which he is accustomed.

Another child comes in the afternoon, brought by her father on his way back to work after dinner, and is taken home at the end of the afternoon by her mother.

A child who refuses to eat when at home with her mother is attending school full-time and eating well at school. The anxious tension over meals at home is gradually subsiding, since the mother knows that her daughter is taking more food during the day.

The child of blind parents attends full day. (This child is able to see.)

When a child is to be in the school for eighteen months at the most, it is important that he should be found the most suitable kind of place as soon as possible. Here preliminary notes on the child's background, made when his name was put on the waiting list, and contact with the various social workers, can help. However, it is sometimes impossible to judge his needs until he has been in the school for a time, or sometimes his needs may change. Then it is possible to change his place in the school.

One of the criticisms of the part-time system from the teacher's point of view is that the children coming into the afternoon groups come to a teacher already partly tired from the demands made on her during the morning. The teacher with two part-time groups is saved the work connected with the children's meals and rest-time that her colleague has in the full-time class, but instead she has to know the needs of double the number of children and attend to them. It is therefore very important that she realize the special demands of her job. She will need an adequate time for recreation and relaxation at mid-day to help her.

In a combined part-time and full-time nursery school, another difficulty can be that the two parts of the school become too separate in their interests. It is impossible to arrange a time when all the staff can meet during the day.

What we have arranged is that part of the lunch time period coincides, so that the staff of the full-time classes, who alternate with each other for lunch and rest-time duties, can meet the staff of the part-time classes off duty, at least on alternate days. A staff meeting, when ideas and difficulties can be discussed, is held once a month after the children have gone home.

When part-time classes were introduced at Ludwick Nursery School the purposes were to give more children an opportunity to come to the nursery school and to reduce the waiting list. The first purpose has been fulfilled. The waiting list was reduced temporarily when part-time classes were first introduced, but now it has grown much larger, so the second purpose has not been fulfilled.

One reason for this is, of course, that the town is growing rapidly while the provision of nursery school places is static. But there is also a new interest in sending children to the nursery school for part of the day. This is found among mothers who do not wish their children to be at school all day at this age. Therefore part-time classes seem to have a more positive value than was envisaged perhaps at first. They can be valuable in their own right as a supplement to family life at home, particularly in a community such as this. Here in this town, the standard of living is generally high and it is not often the task of the nursery school to rescue a child from physical neglect or misfortune.

In planning the reorganization of the school I was very much helped by the experience of others who had developed the idea of part-time nursery centres in London and Bristol. It was particularly helpful to me and my staff to see nursery centres in action before we started our own.

We have found that it takes time for the idea of part-time classes to become acceptable among mothers whose knowledge of nursery schools has been limited to those with full-time classes only. It was a hard task to overcome prejudice against the part-time classes in the first two or three terms of their existence, but we now feel that the pains we took in this respect, have been justified.



# Notes on Selection \*

by B. E. Dockar-Drysdale

I HAD INTENDED to deal in rather general terms with the problems of selection; but when I finally came to write these notes I realized almost at once that the nature of such problems would depend entirely on the type of school involved; this being so, it seemed to me wiser to confine myself to a description of our own particular difficulties at the Mulberry Bush, in the hope that some of these might be sufficiently similar to those faced by other schools to make discussion valuable to us all.

Although I shall be discussing selection for admission to one special school for maladjusted children, it seems to me that many of the problems arising will be similar to those faced by teachers and others who are confronted with the problem of placing children in a school, a class, or even a stream within a class. A move from one class to another — when this implies anything more than normal progress up the school — may be a serious matter for the child and for the family concerned. There are always two aspects of such a problem. The school recognizes the special needs of this particular child and makes suitable provision to meet these needs. The making of this provision, however, will affect the child and his parents in all sorts of ways according to the dynamics of the family constellation. What is most probable is that child and parents will see the special provision as an indication of failure rather than opportunity of success, and if this attitude becomes fixed, the child will be immobilized and unable to make use of the provision in a positive way.

The Mulberry Bush is a residential school for forty 'maladjusted' children, the staff ratio being approximately two children to one grown-up. The children are all of about average intelligence, the age range being from 5—12 years. The aim of treatment is to return children to normal life as soon as possible. Usually this implies a return to their own family, — in the case of deprived children, to a children's home, a foster home, or whatever may seem appropriate.

There are four lesson groups, ranging from the 'smalls' — which has very little structure but provides deep early experience for the children in it, — to the 'bigs' where there is very definite structure and from which children return to normal school life; these are the planned groups. There are also, of course, the spontaneous groups which are of great importance. Because of the way in which treatment is carried out, a deep bond is usually established between the lesson group and the teacher of that particular group, and it is then possible for this bond to come into every field of the child's life, because the teachers participate in every kind of 'caring for' the children. The whole team works extremely closely together and there is a great deal of mutual support.

I would like at this point to describe the exact practical process of selecting a case.

1. We receive a letter from a psychiatrist wishing to send a child to us, and giving us a condensed description of the problems, both as an individual and as part of a family constellation.

*Note.* We tend, as I am sure all schools of our kind do, to select clinic and L.E.A. as carefully as we do children! and the psychiatrist and the L.E.A. probably already know us well.

2. We consider our current case-load and treatment team, and relate our present situation to the referred child. We find it necessary to consider the referral symptoms, release symptoms, treatment symptoms, and recovery symptoms. These symptoms must be considered as far as possible in relation to the dynamics of the total situation, i.e., in the adult and children's group (structured and spontaneous) during the next two years. I shall return to symptoms later.

3. We ask ourselves what our aims would be for this child, and what the prognosis. How —

\* Paper read to the Association of Workers with Maladjusted Children, on 6th June, 1959



long a period of treatment would he need, how much would his family co-operate? would he be able to return home on leaving us, or would further placement elsewhere be necessary? if so, what form would this be likely to take?

4. We return to the present overt picture. What immediate extra strain would appear with his arrival — who would take this strain? For whom, grown ups and children, would such a child be: —

(i) tolerable,

(ii) intolerable.

5. How much help could we expect from this particular clinic? From the psychiatrist? From the psychiatric social worker? From the educational psychologist? Is this a clinic where changes of team are frequent? How much would this matter in this particular case?

6. Is the Psychiatrist correct in assuming that this is a case for us?

7. What is the intellectual potential of this child? Is this adequate from the standpoint of therapy and communication? Does the Educational Psychologist consider the assessment of intelligence reliable? What are the educational problems? How far are remedial educational techniques going to help? Or, is the educational retardation almost entirely emotionally determined?

Providing we are able to reach satisfactory conclusions about these fundamental questions, the next stage is for me to tell the Psychiatrist that we can consider this particular child.

The clinic will then approach the L.E.A.; this is followed by a 'go-ahead' from the L.E.A. to us, and I visit the clinic, and have a very thorough discussion with the clinic team on the total problem — the family constellation and this particular child. It is at this point that we begin to consider what will need to be provided *after* the child's stay with us in the way of further placement, or after care, and follow up. Some children also need to be admitted in the first place for a period of observation. This would be where there is doubt as to diagnosis.

We discuss our aims: what can we reasonably hope to achieve? — be it much or little. We discuss the difficulties in working with this

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particular disturbed family and work out together the sort of team work which will be needed, both in the unit and with the clinic.

I put forward my ideas as to the kind of treatment approach likely to be needed, related to the sort of career this child is likely to have in our school, and the psychiatrist comments on this and makes suggestions, and criticisms.

The Psychiatric Social Worker and I talk over the parents' attitudes, both now, and later (i.e. following placement). We work out together a plan, as from the first interview how best we can work together, and try to gain some understanding of the roles which will be assigned to us, by parents and by the child.

The Educational Psychologist explains to me the educational difficulties involved, and we consider how best these may be over-come and at what stage of treatment.

I come again, all being well, to the clinic to meet the parents and the child. This is an important step, because the family will meet me for the first time on neutral yet familiar ground, with support from the clinic team whom they already know. Such continuity we regard as essential from the start.

Usually I meet the family together in the first place for a few minutes, and then I have a therapeutic interview with the child, followed by a talk with both parents. However, should this be a case where it seemed desirable to interview the child with his mother I would, of course, do this,

My aim in the first interview with the child is to establish any kind of contact; actually, valuable material nearly always appears. With the parents I hope to be able to work through some of their phantasies about residential treatment, (phantasies which range from very grand boarding school to a colony for mentally defective children, or prison). The Psychiatric Social Worker has started this work, and I have some idea of what to expect.

I try to make it clear that it will be a team job — the clinic, the parents, ourselves; that they can *really* come whenever they like; that they do not have to send their child to our school; that I do realise how difficult it must be to send their child away; that our wish really is to return him to them as soon as possible,

and so on. They usually ask plenty of questions and in answering these I am able to convey some of the attitudes of our particular team, and the way in which we work. This, of course, also means warning them of the difficulties involved, the disadvantages as well as the advantages of therapy, the problem of having to do without a disturbed child! — on whom they are often dependent because of their own problems.

Providing we have done fairly well, the child and his parents now come to visit us. At the clinic they met me on familiar ground. Now, although the school is new, they meet me again — here is one person with whom they have made a contact. For both parents and child this seems to be important. They usually spend most of a day with us, see groups at work, meet most of the team as spontaneously as possible, have a meal with us, and a further interview with me. The child will often like to have another session with me, or he may spend time with a member of the team, in or out of a group.

On these occasions we look at the diary together, and plan the actual date when the child will be admitted. Whenever possible, and this is nearly always, it is the parents who bring him to us. In this way he is to some extent coming *to* something, rather than just being sent away. Usually we suggest that this admission should be for a month, in the first place.

Finally, the parents, or one at least, bring the child to us, and by now they do know us sufficiently to talk a little of their unhappiness, their guilt, their sense of failure, which are all likely to surface at this point, and which, if not to some extent experienced now at conscious level, may lead to panic a few days later, or a demand for the child's return home a week after admission.

Not all our children have families. We take a proportion of deprived cases, and it will then be with Children's Department personnel and with house parents or foster parents that we shall be working. The approach, however, will be roughly the same whatever the background.

We are quite clear that a child should *always* see the school to which he is going, and when occasionally (because of some emergency) we



have consented to admit a child without the course of action I have outlined, the start of treatment has nearly always been slowed up through various unnecessary complications.

At various stages during this process, there would be team discussions concerning the various important factors which I have mentioned — the type of problem presented, the present and future symptoms, the kind of treatment likely to be needed, the stresses involved and who will meet them, the impact on us and on the groups. Will this be a 'honeymoon' child, or shall we ourselves present 'a syndrome of first term despair'? The 'honeymoon' child will present no difficulties for quite a long time, followed by explosion; the child who evokes 'first term despair' will start off by behaving like someone who is quite mad, and will gradually turn into an extremely nice child — at the end of the first term this is difficult to believe. More than one or two such children during such a first stage cannot be tolerated at the same time.

Before illustrating these notes with case material I would like to return for a moment to symptoms, and their influence on selection.

It will be remembered that I made classification of symptoms, and I shall now enlarge a little on this system, starting with the remark that personally I am never very concerned with the disappearance of a symptom, my interest remains attached to the symptom, its new home, and its next destination! Symptoms travel fast and it is as well to follow them as best we may.

*Referral symptoms:* These are those overt symptoms reported originally by Child Guidance Clinic teams and parents. There may be little resemblance between symptoms then described and those found on admission to a residential unit; this does not mean that referral reporting is at fault, but that there is nothing less constant than a symptom. Certain groups of symptoms however make such clear patterns that it may be possible to foresee something of the changes likely to take place during treatment.

*Release symptoms:* These are symptoms which make their appearance as the direct result of the shock effect of a therapeutic

environment. They are often very dramatic, for instance an apparently withdrawn child may suddenly become aggressive and destructive simply because he feels that it is safe to test the strength of the supporting milieu. Such symptoms will gradually give way to:

*Treatment symptoms:* These will be observed as the child slowly begins to use therapeutic facilities, whether by attacking them, leaning on them, or using them in whatever way he may need at the beginning of treatment. These symptoms may change their overt form; the latent content (the meaning of the symptoms) remaining the same.

*Recovery symptoms:* These are the convalescent symptoms which are those which can be so difficult to manage that outsiders may say 'He's much worse than he was on admission!'

It is usually perfectly possible to predict the 'symptom career' of a 'frozen' child, (i.e. one who is likely, unless he is helped, to grow up into a psychopath). Such a child is likely to be referred as delinquent, aggressive, destructive, stealing, truanting. His release symptoms will be these combined with storm raising, merging with grown-ups and children, primitive extensions and withdrawals not to be mistaken for relationships, (what we call at the Bush 'mirage transference') and other phenomena special to this kind of child.

The treatment symptoms in such a case will be panics and rages (due to interruption of his techniques), destructive behaviour, later a general unfocussed depression, affecting his whole personality.

The recovery symptoms will be deep-focussed depression (a state of mourning) following the establishment of a primary bond, psychosomatic symptoms, acute anxiety.

(Sometimes a symptom may appear more than once during treatment in its manifest form, the latent form however will have altered, and it is important to recognize and be prepared for such experience, which can otherwise be mistaken for a set-back. Stealing is a good example of this; to steal food from someone he loves

<sup>1</sup> The Residential Treatment of 'Frozen' Children: B. E. Dockar-Drysdale. The British Journal of Delinquency: Volume 9, Number 2.



is a very different matter from 'pinching' from the larder.)

We find we can afford to have quite a large group of referred 'frozen' children in the Mulberry Bush at the same time, but only a few experiencing release and early treatment symptoms, because this is so disturbing to the main group of children, and so exhausting for the team.

I have come to divide the disturbed children I meet into two broad groups, neurotic and pre-neurotic — it is from the pre-neurotic group that we select our cases.

When we consider neurotic children we can assume that they will need secondary experience; there must have been primary experience for neurosis to be achieved, (implying as this does the capacity to contain anxiety and guilt, and to make a transference).

Pre-neurotic children have suffered early emotional deprivation in some form; not having had primary experience, they cannot make a transference, they have not reached guilt or anxiety. They need to be integrated through primary experience with a therapist, who must *do* something for a child, which would normally happen spontaneously to a mother and child during the first months of life. This is work involving synthesis rather than analysis.

Neurotic children can recover through the provision of a therapeutic environment, with psychotherapy (in the classical sense of the word).

Pre-neurotic children need something rather different, namely the provision of primary experience. Such provision will include the opportunity for either a regression or a progression. Regression in this context implies total regression as described by Winnicott<sup>2</sup>. At the deepest point the therapist and the child may even reach that early stage at which a baby is still part of the mother. A child who can regress must have achieved *some* degree of integration — i.e. has reached a point from which to regress.

The regression group includes the 'caretaker selves' and the 'false selves', described by Winnicott<sup>2</sup>. (children who have built elaborate systems of defence at a very early stage in

emotional development, as the result of severe deprivation).

A Progression pursues a different course since it is needed for the child who has never been able to separate out from its mother — there has been a traumatic break, but not a gradual separating. Such a child can only *merge* with another person, the progression is to integration and separate dependence with realization of boundaries to individual personality.

In the progression group are the 'frozen' delinquents whom I have written about elsewhere,<sup>1</sup> and the 'archipelago' children — islets of Ego growth in a chaotic sea of unintegration, our task being again to achieve integration... to turn the archipelago, as it were, into a continent.

It would be an impossible task to attempt to give a condensed description at this point of such children: What I shall, however, try to do is to report three initial interviews, showing how the three children concerned indicated their emotional needs to me.

*Jill* was a withdrawn child of average intelligence, aged seven, institutionalized and conforming — adapting in the situation with me to what she supposed I would demand of her. Presently, however, when I suggested that we should play 'Squiggles' she became more lively and made my 'Squiggle' into a face. She then made a 'Squiggle' for me, and when she pushed the piece of paper across to me I remarked that it looked as though it was already something definite, rather than just a 'Squiggle'. *Jill* smiled, took back the paper and drew a second identical object beside the first one. I said that I could see that there now was a pair, but this was all I could understand.

*Jill* said 'A pair of socks they are... baby's socks... one was lost.'

*Myself*: I am so very sorry — how cold the baby's foot must have been.

*Jill*: Yes, they took her into a room with an electric fire and a television, but it wasn't any good.

*Myself*: She needed the lost sock?

*Jill*: It has never been found... will she ever find it?

*Myself*: I am afraid not. I wish it could be so.

*Jill*: Is there anything that could be done?

*Myself*: Well, there is one thing which occurs

<sup>2</sup> Collected Papers. D. W. Winnicott. Tavistock Publications 1958.



to me. Could you perhaps learn to knit, and then you could knit another sock for the baby, — but this would be very difficult, you would have to find a pattern and the right wool, and someone to help you to do it. There would be dropped stitches, and you might even lose the knitting and have to start once more.

*Jill*: I would like to come to you, and to learn to knit.

This 'Squiggle' game told me a lot about *Jill*. Here was a child who had achieved some degree of integration, and the lost sock represented her earliest emotional experience, before she lost her mother. The baby for whom she still needs the missing sock was her own 'real little self' preserved and taken care of by the conforming adapting part of her, which continued to function like a rather strict Nanny in relation to the baby part of her. It was to this 'Nanny' part of *Jill* that I spoke, offering to co-operate in the 'care-taking', (helping her to knit for the cold baby). Although I pointed out the difficulties involved, using the knitting theme as a means of communication,<sup>3</sup> *Jill* was prepared to accept my help.

This child is now, in fact, making a Regression. The 'care-taker' part of her will hand over, if all goes well, to the therapist, (in the way Winnicott describes)<sup>2</sup> and *Jill* will become really herself — a helpless baby who has been waiting for years for such an opportunity, — the sock which will really warm the cold small foot must eventually be knitted by the therapist.

The second child, *John*, was a 'frozen one' — a gay and lively boy, eight years old, out to charm me, chattering without a trace of shyness, and giving little indication of the depth of his disturbance: except for the fact that it was by no means normal to be so much at ease with a total stranger, nor to be so utterly unaware that he had any problems at all — despite the fact that I knew him to be a 'delinquent hero' who had already been in very serious trouble, was the leader of a gang and the despair of his family and his neighbourhood.

There was no suggestion of any sort of anxiety during this interview, but when somebody opened the door of the room in which we were working, *John* reacted with momentary panic: this was the only moment when there was any emotional tone in his attitude. He assured me that he could get along all right and needed no help from anyone. In fact, this boy had never achieved integration, his charm was a weapon which he used ruthlessly, he was absolutely without concern and had no awareness of boundaries to himself — he merged with people and with his environment. For this boy a Progression to integration was needed, and it would be a long time before he would be in a position to have experience, to realise it, and to symbolize in the way which *Jill* could do so well: indeed he could not communicate with me in any real way, because he was unaware of our separateness from each other.

*Note*. This child, after a long and difficult period of treatment with us, has established his boundaries, and is now dependent on his therapist as a separate person, and is no longer delinquent.

The third interview was with *Robert* aged nine, and at first I thought it would be impossible to establish any kind of communication with him. He either sat looking blank, or flitted about the room in a distracted sort of way. However, we started to play 'Squiggles' together and after a series of very disjointed bits and pieces we reached something very real in the middle of all the muddle.

This was, he told me, a very small mole, lost in endless passages under the earth... 'a kind of maze'. He went on 'The mole does not know which way to go, — up or down or where. He is terribly confused; there are so many passages... he is always getting lost.' I said that, perhaps, the mole needed something to hold on to.

*Robert*: 'A string or something, you mean? — But that would break.'

I suggested that there could be string that would be strong enough to hold. We went on from there, and just recently *Robert* told me, 'Mole has found a safe little place in the middle of all the passages.'

This is what I have described earlier as an 'Archipelago child'. Although by no means as

<sup>3</sup> Communication as a Technique in treating Disturbed Children, B. E. Döckar-Drysdale, *The Journal of the Howard League*, 1959.



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organized as *Jill*, *Robert* was much more a real person than *John* although superficially he seemed far more disturbed, but there were only bits of this real *Robert* which could be reached — a little mole in his labyrinth was one such integrated part of him.

By establishing and maintaining contact with the various islands in the 'Archipelago' we hope eventually to be able to help *Robert* to unite the parts into a whole integrated person.

Although we may be able to predict the course of such cases fairly correctly and the order of events, this does not mean that we can time these events with any precision, although it is becoming easier to do this as our treatment approach becomes more exact. But there are all kinds of unpredicted factors which may turn up. For example, members of a clinic team may leave their particular clinic, for perfectly good reasons, and we may find ourselves the only agency looking after the family. It is very difficult for a new team to take over such a case.

We ourselves face the same problem and do what we can to solve it. An excellent therapist

teacher worked with us for two years, leaving to take up a post abroad. Most of his group were successfully 'weaned' and established before his departure, but two partially thawed 'frozen' children re-experienced disastrous premature separation.

Another unexpected problem may be that part of a social history has never come to light, and may cause havoc at a later stage. For example, there may be another child in the family, boarded out in infancy and recovered by the parents suddenly during the time when the known child is with us.

Or, it may emerge that mother has, in fact, had a previous marriage and another family, of which nobody knew.

Or, a child, so disturbed as to be untestable, but assessed as average, or above average in intelligence, turns out — having stabilised — to have an I.Q. of 70.

Or, father who has remained a shadowy and apparently indifferent and vague figure in the background suddenly intervenes, causing chaos in all directions.

Or, at the end of the first stage of treatment,



the parents announce that their child has made a wonderful recovery and will now stay at home.

Or, at the same stage they may say that the child is now much worse than when he came and must return home at once.

Or, adoptive parents turn out to be the real parents and the whole case has to be looked at afresh.

Or, the mother suddenly reveals to me at the end of a period with us, during which we have found the child very disturbed but *not* in the way described, that the description she gave originally was really of her husband, whom she did not feel she could discuss with outsiders.

Or, in fact, the child turns out to have an epileptic E.E.G.

Or, we've all been wrong and he or she is really quite mad.

Or, instead of the depression diagnosed, this is in fact a delinquent hero who was in a stage of 'hibernation' when referred.

Or, a court mistakes an adaptation for a recovery and rescinds a court order so that the

child goes home much too soon.

Or, a Welfare Officer finds the family a new house and assumes that all will now be well, and naturally longs and endeavours to bring the family together.

Or, one of us becomes merged with a delinquent, or over-involved in a regression, or over-identified with a child who feels persecuted.

There are, in fact, quite a lot of odd things which can and do happen however careful we may be — on the other hand we have found that planning does pay in most cases. If one or more unexpected problems do appear, on many occasions it is possible with good team-work to solve these — bearing in mind always that our aim must be to achieve primary emotional growth which will make secondary experience possible: only when this has been achieved can there be adaptation to the expectations of society, very different from adaption to the demands of the immediate environment which can happen without any primary emotional growth having taken place.

## The Homesick Child

Barbara Low

**A**T THIS TIME we hear and see much of the thing we call homesickness, and many people of goodwill are anxious to deal with the matter when they meet it, full of sympathy for the unfortunate child suffering from the complaint. But, as we know only too well, sympathy and good intentions are not enough — understanding is essential. What is homesickness? It is a state that every child normally experiences in certain conditions, something evolved in home life itself, not a product (as usually regarded) of separation from home.

The child brings to his new conditions (e.g. to evacuation\*) what already is developed within himself, and in the new conditions makes use of these inner developments, which will be strengthened or mitigated according to the nature of the fresh external environment. Let us consider what is 'home' to the young child up to the age of five years or thereabouts. It is

his entire world, the actual solid ground he treads on, the food by which he lives, the protection from danger, the source of all he knows as pleasure — human love, friendliness, warmth, comfort, familiarity — that which makes up his own personality and becomes identified with himself. It is easy to see how closely the little child must become attached to this life-centre — I had almost called it this lifebelt — however lacking in desirable qualities from an objective point of view. The home, viewed externally, may be poor and mean, unlovely, affording only a precarious foothold to its inmates, scant in love and warmth, yet it remains the focus of the child's deepest feelings of love and hate.

All experiences, all emotions, pleasurable and

\* This article was written by the late Miss Barbara Low for the May issue of THE NEW ERA, 1940 (Vol. 21 No. 5). It has long been out of print. At this time of year a great many children are making their first venture into Nursery or Infant Schools. Miss Low's wise and vivid commentary on homesickness should help a new generation of parents and teachers to understand and help them in their plight. — Ed.



unpleasurable, are linked with the life evolved in the home, which thus helps toward the creation of that rich and complex pattern, woven of so many multi-coloured strands, which we call personality. To deprive the child of its home, therefore, by some sudden drastic change, especially at certain critical ages (such as the age between infancy and five, or later at the age of eleven or so) is inevitably disturbing however 'normal' the child, the more so if the new conditions are unfavourable. So, leaving aside for the moment the child's specialized problems, we can note some effects of the changed external environment — the new home into which the child enters.

As all writers on evacuation problems have pointed out, the new environment so often involves a complete change in standards of living, manners, customs, food and dress — perhaps much superior to the child's surroundings — which may to his mind imply criticism of the latter and will inevitably provoke resentment and opposition. Such emotional reaction may show itself in divers ways: in general unhappiness, in a longing to escape and get back to home (this is what we term 'homesickness'), in hostile behaviour, in bad habits, or even in physical illness. I was interested to hear from one headmistress friend of mine in an area where billets were much superior to the homes her children had come from — a very poor London district — that the evacuees were responding to this higher standard of cleanliness and general decent behaviour demanded of them, by unrestricted lying about their own homes. Listening to a talk (herself unseen) between a girl-evacuee aged seven and the foster-parent's little daughter of the same age, she heard the latter say: 'Has your mother got a sofa and a piano in her parlour?' The reply of the evacuee, who comes from a two-room tenement slum, housing mother, father, herself, and five other children, was: 'My mother has two parlours and a piano and a plush couch in each.'

This gallant though pitiful attempt to keep even with the far higher standard reveals, at one and the same time, the little evacuee's fear and disturbance at the gulf which yawns between her own home and the new home which is so different, and her obstinate clinging to the

picture (so largely a fantasy) of the home which is hers and means her own familiar world. This picture must be set up in opposition to the new home (a strange and alien world, however good objectively it may be) and is cherished almost as a point of honour: hence the condition of morbid concentration on what has been left behind, and a refusal to make any approach to the new conditions.

It is not impossible to see how mitigating circumstances can help the child to cope with this kind of feeling — more or less universal in the young child — and much has already been indicated by writers on the subject. To begin with, we should aim at keeping the child in conditions which are pretty much the same as those he has already experienced. I hasten to say that I do not suggest as desirable, a dirty, neglectful home, or great privation, or unloving and indifferent foster-parents, even if the child has endured all this in its own home. But what is essential is to avoid an environment which creates too sharp a contrast between the old home-life and the new, especially as concerns highly superior standards, so that the child may not be placed in the dilemma of either having to criticize very adversely his own parents and *their* standards, or having to feel sharp antagonism towards the new conditions. In such a dilemma the child will most probably respond by developing the condition of 'homesickness', sometimes most acutely.

If the foster-parents however, can provide at least some of the warmth, security, and pleasure that has made home what it is to the child, then he has a chance of feeling 'at home' as we say, and the new home becomes blended with the old one, an extension of the latter. If the new conditions can provide new outlets and activities — as has happened so successfully in many of the reception areas, especially where the city child becomes a dweller in the country — then far more opportunity is provided for a lessening of the too-close attachment to the old home. Here it must be understood that I am not advocating as a desirable thing that the child should turn his back on his own home-ties and his love-relationships with his own family; far from it. I am speaking of *home-sickness*, not *home-love*, in the child, and the need to change



this sickness into something productive and enlarging.

This brings me to my real theme — the problems of homesickness — an abnormal reaction to admittedly upsetting conditions, instead of the normal reaction of difficult, but possible, readaptation which should be the lot of every evacuated child.

As already mentioned, true homesickness is a result of a development in the child's own personality, the consequence of a disharmonized condition, partly produced and certainly stimulated by unsatisfactory external environment. It has shown itself in the home before it is revealed outside it, though not always in the same manifestations. In one of Shakespeare's plays a character speaking of the young hero, says, 'Oh, he is sick of love'. To which another commentator replies, 'Not so, rather is he sick for love of his own fancies.' This exactly describes what true 'homesickness' means: a state in which the child becomes 'sick' — that is to say, disharmonized — owing to his own fantasy picture of home and his own relation to it, or chiefly, to his parents brothers and sisters, who all make up 'home'.

Such a fantasy-picture will have in it a large element of guilt. The child who is acutely aware, often unconsciously, of his hate-feeling, as well as love-feeling, to the beings who mean most to him, who make his world (his home), will inevitably experience within himself insecurity (his 'bad' self may at any moment be found out and love will then be withheld), doubt (owing to the conflict between his love and aggression) and fear of some impending doom. Such feelings, very intolerable for the child to endure, are concealed from consciousness and compensated for by an intense clinging to the home and the loved ones in it.

Such doubts and fears express themselves constantly in the life of the child at home, but knowledge is needed to translate and interpret the ways of expression. For instance, we are all familiar with the child who fears to go to bed, to be left in bed alone, to go into an empty room, however familiar, to leave the nursery and go into dining-room or vice-versa, to go to school, or be left in school — these are some of the various ways in which he demonstrates

his too great attachment to the home or any particular part of it, which really resolves itself into the clinging to an individual — most often the mother — and the hoped-for assuagement of fear — a hope which inevitably remains unsatisfied.

Another cause for homesickness is the child's aggression (created by jealousy towards one or both parents, rivalry with brothers and sisters, to mention two main factors only) which makes him feel that this violence within him will at any time escape and do the harm which so far he only wishes. He sees himself as the fairy-tale character whose magic word 'abracadabra' can bring about unforeseen and possibly terrible consequences. If he feels angry and destructive towards the people and things in his home, then the Fates may fulfil his hostile imaginings and he may find parents, brothers and sisters, home itself, either destroyed or vanished away. In self-defence against such a doom, he clings to home and the loved-hated ones with all his might.

I know at the moment of a child who cannot let his mother out of his sight for a moment, he is so filled with terror by her absence — a true 'sickness' proceeding from his aggression-fears; and of another — a girl of six years — who is perpetually worried by fears lest the house is unsafe when she is away from it (perhaps on fire, or burgled, and so forth) — again a 'sickness' which keeps her home as a perpetual object of anxiety before her eyes, and never allows her to be absent from it in thought and feeling. 'Where your treasure is, there will your heart be also', but the 'treasure' can turn into a sinister and oppressive burden, as we see so plainly in the little child's intense anxieties over the persons and things he treasures most.

Out of such inner conflicts proceed further developments which express themselves along more definitely mental and intellectual paths, helping to strengthen the undue fixation to the home. For instance, the child's guilt-fears make all new or strange experiences things to be shunned, since routine is so much more reassuring; from this comes the dislike (really the fear) of experimenting, of new adjustments, of new knowledge, of the functioning of curiosity,



which is expressed in a turning away from the new and a flight back into the old familiar environment — a return not so much out of love for the home as of fear of the world outside home which really mirrors the danger side of home.

Much can be done by parents and those parent-figures who surround the child to modify this 'sickness' if the condition is not too extreme. The parents, especially the mother, can help to detach gradually the child from its close relationship with herself. She can develop his interests for all sorts of things: animals, other children; she can encourage him to get pleasure in his own independent activity, she can keep home always as the centre but yet a centre radiating out in many directions. That is to say, she will be capable of achieving some of this if she is not unconsciously and consciously refusing to part with the child, clinging to every fragment of his love and interest for herself. For if the parents themselves suffer from this same fixation to home (as far too many adults do, and indeed raise such an attitude to a virtue), the influence on the child in the same direction will be strong.

But if the parents can show the child early in life that the home's love-interest can be extended to books, pictures, people, ideas — that these are part of the home — then it will be less difficult and less painful for the child

to include in his emotions towards home these other interests, and bit by bit weave them into the fabric of 'home'. Thus he may be enabled to escape homesickness and turn the latter into love for home in the limited and wider meaning. So we might lead on to the idea that a true nationalism is essential to, by no means incompatible with, a genuine internationalism.

But let no one think that such harmonized development is easily achieved: much understanding, much toil, is involved in reaching towards the goal.

There will, of course, always be cases of such extreme and neurotic homesickness that only personal psychological treatment can deal with the situation, but these I believe will become rarer with a better understanding on the part of adults.

Evacuation problems are concrete, immediate and widespread, and much honour is due to those who are so courageously tackling them. Even so, evacuation problems are, as such, temporary phenomena. In our desire to deal helpfully with them, let us not forget that these problems do not arise out of evacuation — they show themselves in and develop further from, evacuation conditions. Always the fundamental human character problems remain, and it is these the teachers and all concerned with education must keep steadily before them. Let causes rather than symptoms be our concern.

## News and Notes

### English Section

One of the main concerns of the English Section continues to be to discover ways of fostering relationships and communication between adolescents and adults. The latest evidence of this concern is described in the accompanying report on the recent summer conference held at Chichester. This was organized on the now familiar pattern of discussion groups and arts groups — two painting, one pottery and one movement — and seemed to give great satisfaction to those taking part, many of them for the first time. Members from Australia, France, Germany, Scotland and the U.S.A. added to our

pleasure and deepened our experience.

The ENEF Working Party on primary school science has completed its task. *Approaches to Science in the Primary School*, published last May by the E.S.A., has been hailed as a valuable contribution to the subject. It may be ordered from any book-seller, price 10/6. J.B.A.

### Summer Conference: Bridging The Gap

THIS CONFERENCE marks a further phase of a continuous and intensive study by the ENEF of the problems of adult-adolescent relationships. I am sure it has given a further impulse and direction to our individual



thinking, and refreshment and re-invigoration to ourselves and our Fellowship.

The conference was conceived as an organic whole. Although in the main this summary must refer to the discussion groups, the art groups were a fully relevant and vital part of the whole experience. In three ways at least they were clearly significant for us:

First, they put us all into the learner or apprenticeship situation, an experience which should enable us to study adolescence with greater sympathy. The adolescent is at a time of life when he is above all in an adventure of exploration and discovery. Our art groups afforded us precisely this: an exploration of what Sneum, the Danish artist, called 'the evocative power of the medium', and a discovery of the self.

Secondly, the discovery of new aspects of ourselves must result in our enrichment and make us better teachers. Let us remember that at best we 'teach ourselves to our pupils': we cannot teach better than we are.

Thirdly, the work in the creative groups enlarged the purposes that arose from our exchange of ideas and discussion, by adding a qualifying imagination that guided us to a less imperfect fulfilment of those purposes.

Of the four discussion groups, two were more concerned with individual psychology and two with group relations and attitudes, although all four groups report discussions which embraced both aspects. For an examination of the fundamental — though temporary — nature of 'the gap' and the consequent real difficulty for adults, one turns to the report from Miss Caspari's group. The need for us as adults to examine searchingly our own attitudes and deepen our self-knowledge is best brought out in the report from Miss Fisher's group. A specially valuable feature of the work done by Mr. Porter's group is its analysis of the exacerbation of the problems in our day and age. Mr. Jenkinson's group reminded us constantly to be critical in posing problems and to make sure we are asking the right questions.

The conference theme was 'The Gap'. Gaps occur wherever communication breaks down and hence may well be different for different people and in different circumstances. Miss

Caspari's group considered that the gap between adolescent and adult is real enough and psychologically identifiable in the conflict situation at the adolescent phase. It is perfectly natural and inevitable owing to the far-reaching physical and emotional changes that occur at adolescence; and these account for characteristics that we are familiar with in the adolescent: instability, insecurity, swings of mood from dependence to independence, from wanting guidance to self-reliance, from seeking advice to keeping his own counsel. These swings of mood create real difficulties for the adult. At the same time, adults must realize that this phase brings problems to the adolescent that are very real to him. It is our part to recognize, explore, and above all to *accept* these problems and treat them seriously.

Miss Fisher's group also dwelt on this problem, and both groups made the point that we must approach the adolescent with sympathy and tact. It is easy to bring out the bristles of his defences or to cause him to withdraw behind a barrier of silence or secretiveness or, often in the case of the highly intelligent, behind an equal barrier of verbosity and platitude. We must respect his right to withdrawal and privacy. When verbal communication breaks down, we might learn from what Miss Meredith-Jones says and demonstrates about the psychology of gesture, and watch for the incipient gesture that warns us that we are pressing on a sensitive spot.

Miss Fisher's group counselled us that, in our attempts to bridge the gap, the starting point is a searching examination of our own attitudes and that we shall prove more sensitive and discerning and more apt at communication if we ourselves live more experimentally and less repetitively. In particular, we should examine ourselves at points of identifiable conflict. One such is the change which affects all adolescents in moving from the protective environment of home and school towards their own individual, personal, vocational and emotional fulfilment and independence.

In addition to the fundamental psychological gap and other gaps which occur when for any reason there is a breakdown in communication, there are, especially in this present day and



age, many exacerbating factors and conditions. Among them is the fact that the physiological phenomena of puberty tend to occur earlier today. All the groups considered the consequences of this and of far-reaching environmental factors, often of an unprecedented kind, which were well brought out in the report of Mr. Porter's group. For example, society offers adolescents security of material conditions, a new affluence, and a great economic independence. But along with this there is the deep-seated insecurity arising from the haunting fear of war in an atomic age, and the uncertainties of adults about the moral crisis of our times. All groups dealt with this insecurity. Miss Caspari's group linked it with a hidden fear, incident to bewildering changes at adolescence, of loss of one's own identity, fear of 'annihilation'. These vague and haunting fears now have real and tangible cause in the existence of man-made weapons of annihilation. Primitive tribes may have feared annihilation at the hands of the gods. What is new is fear of annihilation by the act and will of man himself.

All groups were aware of the pernicious influence upon adolescent standards and values of many elements in mass media, some of which are consciously directed at them. Mr. Porter's group noted the change during the last century from Victorian 'inner direction' to the widespread acceptance of 'other direction' at the present time. This is seen not only in the advent of Admass, from which both adults and adolescents largely accept their direction. Adolescents look for support and accept direction from their peer group, which has gained a new solidarity in these days of adolescent economic independence, greater mobility, and the breakdown of many previous social restraints. For these young people, many adult virtues especially the Victorian prudential virtues, have lost both their sanction and appeal.

In considering this rejection of adult values, Mr. Jenkinson's group suggested that we should examine it critically and closely and note in it certain healthy aspects. Independence, loyalty to the group, and at least potential idealism are grounds of positive virtues which should be welcomed. They afford grounds on which we may challenge the young and look

for a response. (The challenge of Mr. Alec Dickson's scheme for service in under-developed territories has called forth a notable response). Can we provide a challenge to call out these qualities in the actual communities in which adolescents live? Miss Fisher's group noted their sense of exclusion from adult society, and suggested that we should encourage and enable adolescents to find for themselves social roles in the community which would give them status and a sense of significance.

Mr. Jenkinson's group considered the breakdown of moral ideals, particularly in the realm of sexual relationships. They were concerned lest, through lack of guidance, and through their own inexperience, young people may suffer permanent loss and irreparable harm. They discussed the place, possibility and effectiveness of sex teaching in school or club, and noted certain phases of adolescent sex experimentation which parents and teachers are uncertain whether to condemn, condone, or ignore.

All groups were concerned with how to establish standards and make them effective, and so found themselves up against the baffling problem of authority. The fact that no group found for itself a solution suggests that a future conference might be concerned with a search for a principle of authority. The universal breakdown of principles of authority that seem to be outmoded might well be regarded as the basic problem of the modern age.

Mr. Porter's group considered the problem in the school situation: the relationship of school to society and the reflection in the school of the stratification and competitiveness of society at a time when both are in process of rapid change. They find that the educational system itself exacerbates adolescent problems and that the school curriculum takes far too little account of the natural characteristics of adolescence.

Mr. Jenkinson's group asked themselves whether there is a peculiarly difficult section of the present school population, from which anti-social groups and gangs are likely to come. Assuming with some cause that the less able secondary modern pupils are likely to drift into or even constitute such a section, they ask what evidence there is that we are meeting their needs in school or outside? Have we explored



the possibilities of approaching such learners with less stress on words and more on visual media, music, movement, arts and crafts? do we give due recognition and status to those who work with these difficult groups? are we prepared to say they need longer at school, and are we adequately equipped to keep them profitably there?

Mr. Jenkinson's group further asked whether the 'upsurge of violence' among the young was mainly statistical, or in any case, relatively negligible when we regard the total age-group. Where it occurs, they suggest, it is the price society may have to be prepared to pay for the demands it makes on the individual. Mr. Porter's group too agreed that society creates violence.

Both these groups looked critically at the gap between schools and the world of work, and found the ethos of the one at variance with that of the other. In some respects, as for example, bad language, the difference in what is acceptable in each is blatant but superficial: but habits of 'go slow' and practices of 'knocking off' — a euphemism for stealing — emphasise a profound ethical cleavage in what is tolerated or actually encouraged.

Mr. Porter's group suggested that the shock of the transition to work may be exaggerated. Many young people are eager for the change and all that it implies for them. It is possible however that this zest itself leaves them open to acuter pressures. Hence the importance of personal and social preparation for work, which are far more important than vocational training in schools. Miss Fisher's group had valuable suggestions here: the use of discussion groups to teach *discrimination*, not only in face of Ad-mass, but in the matter of choice of occupation with a view to enrichment of life: the function of the trusted adult as guide to the values of religion, philosophy, literature, and the creative practice of arts and crafts: the need for aftercare and supervision which are just as important for all ex-secondary pupils as for those from ESN and special schools. Mr. Jenkinson's group made a strong case for educational supervision of all young people up to 18 years of age at least.

Finally, all the groups considered the problems of communicating durable values and

finding for them a sanction or authority that the young might respect. Religion, thought Mr. Porter's group, could only be communicated through a religious *person*. Mr. Jenkinson's group had doubts as to whether religion, at least in the restricted sense, had much to offer to bridge the gap, especially at the points at which it had most need of bridging. Teachers should be more positive both in word and example in affirming the values of truth, respect for persons, courage, honesty, and the ability to stand out against group pressures on the ground of personal conviction. In interesting comparison and contrast, Miss Fisher's group listed truth, flexibility and spontaneity as the factors which give one the inner strength to face reality, and especially to eschew rigidity. They stress the social virtue of co-operation as against competition, and would strive to increase the area of tolerance between the adult and the adolescent, between school and the world outside.

Miss Caspari's group studied many concrete problems and a number of positive individual instances of how the gap has been bridged. It seemed to them that in an adult world of fluid values, adolescents will have to find their own values and standards, and there is good evidence that some are on the way to doing this. The part of the adult is to encourage them in the quest.

And so, whatever and wherever the gap, we have had four groups discussing adolescents, but, to use Mr. Porter's phrase, as people discussing people.

H. RAYMOND KING, *Conference Chairman*

*Post-script by an Australian member of the Conference:*

... We had a very good time indeed at the Chichester Conference. I was a bit apprehensive about it, not liking a crowd; but except for the unavoidable babble at meal times it was all excellent — accommodation, meals, and the discussion group, not to mention the fun and pleasure of the painting class. I was in Jeannie Canon's class — first time I have really had anything to do with this type of work — and found her and her practical ideas of therapeutic painting most interesting and stimulating. So



also was the stuff produced by the various members of the class, and she was generous of her time and thought to several who were in need in their own lives. Leslie too, enjoyed it all and the experience of 'playing about' with clay, but especially the people, as you can imagine. I don't think the discussions brought any world shaking ideas about 'Bridging the Gap'; but the need for sound values and imagination in those dealing with adolescents was apparent — and in my own group I was most interested to notice the importance given to the need for solitude at times — to co-ordinate and strengthen oneself — and there was a lot of talk over

why this is dodged by so many. But you'll get a much more coherent account from other sources I am sure than from me. I found it stimulating to be with an educational group again anyway, and they said(!) it was good for them to have a parent present; there was a very personal atmosphere about my group that was helpful to all. Miss Fisher of Burgess Hill was our leader.

We also made several trips around the district. Midhurst and its lively museum, Bosham, Wittering; and one member brought us and luggage back to Worthing, then on to Lewes . .

GWEN REYNOLDS (*from a personal letter*)

## Indian Section

**A**FTER THE 10th World Conference of the New Education Fellowship in Delhi, the Indian Section has been publishing its News Bulletin, which gives information regarding various activities of different groups in India. This News Bulletin is a quarterly one; it is being financially helped by the New Education Fellowship Section in New South Wales, for a year.

The Executive Board of the Indian Section met on 10th July, 1960, and has decided the following things:

1. that the Section should affiliate to itself a few Indian progressive schools to implement and practise the ideals of the N.E.F. These schools will necessarily be those which are promoting experiments and which believe in the philosophy of the New Education Fellowship. To help these schools, the N.E.F. Indian Section hopes to promote two Regional Seminars, one in Gujarat and the other at Ooty. At these Seminars, discussions will be held on the various problems which may face these institutions, as well as on various trends in modern education. (For further information, see Dr. Parikh's note below);
2. that the idea of promoting an International School in India should be considered. The idea has been worked out in a circular which states what an International School should be. In this connection, we have received an encouraging response from the Sandur Edu-

cation Society and the Blue Mountains School:

3. that the N.S.W. Section's offer of four Scholarships for poor students be warmly welcomed. These Scholarships will be given to students selected by the Indian Section and will be held at schools affiliated to the Indian Section;
4. that it would also welcome the N.S.W. Section's idea of adopting a few of the Indian schools. These adopted schools would receive help by way of books, pictures, charts, teaching aids etc.

K. C. VYAS, *Secretary*

### *School affiliation to the New Education Fellowship — India*

It is the experience of educators all over the world that progress in education is very slow. More often than not, educational practices lag behind significant changes which take place in other walks of life. Progressive educational organizations are putting all their efforts to remedy this situation. The New Education Fellowship is an organization which endeavours to mobilize the progressive forces for the stupendous task of reconstructing and maintaining valuable trends in the field of education.

However, organizations cannot do much unless they get co-operation from the progressive institutions which have taken upon themselves the primary responsibility of educating the children. The N.E.F. India has therefore decided to bring together such schools as are in-



terested in keeping themselves abreast of the progressive trends in education.

As Mr. F. G. Pearce has pointed out in an article 'Institutional Membership of the N.E.F. — India', schools which affiliate to the N.E.F. will not be controlled in any way *by* the N.E.F. which is not committed 'except in the general sense that it hopes for an open-minded approach to progressive ideals and methods of education'.

#### *How will affiliation help the school?*

Affiliation to the N.E.F. may help the school in some of the following ways:

The affiliated school may get assistance in the form of encouragement and guidance in experiments in curriculum-building as well as in methodology. It will receive suggestions for launching projects and will be able to use the N.E.F. Headquarters, India, as clearing-house for any other information.

Teachers in the affiliated school may receive assistance in the form of the loan of books and other materials for self-improvement. They will be invited to Zonal Seminars where, with the headmasters and teachers of other affiliated schools, they may share their experiences and exchange views.

Some of the schools may be included in the Adoption Project. National Sections of the N.E.F. of various countries propose to adopt a few schools in India with a view to exchanging materials used in the educational process. Teachers and students in the participating school may establish good contacts which may lead them to better opportunities for individual growth. The affiliated school may, through the introduction of various new attitudes and practices, serve as a model for other schools in the area.

#### *Which schools can affiliate?*

Only those schools which subscribe to the educational philosophy propounded by the N.E.F. are eligible. This requires the school to believe in the individual worth of each child. The school should accept the child as he is and respect him as an individual. It should believe that punishment in any form is harmful to the healthy development of the child's personality, and therefore is educationally unsound. It should provide scope for the development of

the whole child. Efforts should be made to link the home life of the child with his school life by establishing Parent-Teacher Associations, or by devising means by which parents and teachers may come into contact and work together to harmonize the child's developmental environments.

The school should look favourably upon experimentation; it should not remain stagnant. The staff of the affiliated school should keep itself abreast of new developments in the field of education through educational magazines and discussions.

#### *How can a school affiliate?*

Any school which subscribes to the above mentioned philosophy of the N.E.F. may apply to the Indian Section for Institutional Membership. The Executive Board, after scrutinizing it, may approve or disapprove of the application. On approval, the school will have to pay Rs.30/— per year. This will include an annual subscription to *The New Era In Home and School*, a magazine published by the Headquarters of the N.E.F. International in London.

Twenty such affiliated schools in different parts of India will, I believe, contribute a great deal towards revitalizing education in India.

Dr A. K. M. PARIKH, *New Era School, Bombay*

## Italian Section

THE NUMERICAL strength of the Italian Section of the N.E.F. is at present almost negligible. In the last four years other educational organizations, engaged increasingly in technical researches in didactics, have grown up; and these have engrossed both the interests and the work of almost all those who were formerly members of the N.E.F. in Italy. Meanwhile, Departments of Education in some of the Universities (such as Turin, Milan, Florence), under the leadership of the most long-standing and reliable members of the Italian Section (Professor Borghi, Professor Visalberghi, Professor De Bartolomeis) has been organizing pedagogical research of a very high order. Last but not least, Professor Codignola's bad health in recent years has contributed to lowering the Italian N.E.F.'s activity.



Two months ago, I made an enquiry among all N.E.F. Groups in the large towns. None of them is effectively living as an autonomous N.E.F. group. Each of them is working as a group linked either with other educational organizations or with some University Educational Department.

Professor Borghi and I are trying at present to re-organize the Italian Section not as an independent Fellowship, but as a group of leaders of the other associations, aiming thus to co-ordinate the work of progressive education in Italy.

Up to date we have acquired the adherence of the following organizations:

I) C.E.M.E.A. (Italian Section of French

Centres d'Entraînement aux Méthodes de l'Education Active), Florence;

II) M.C.E. (Movimento di Cooperazione Educativa, Italian Section of Freinet I.C.E.M.) Fano;

III) Società Umanitaria, Milan;

IV) Scuola-Città Pestalozzi, Florence

The summer holidays have interrupted our efforts, nobody being at home to answer our propositions, so I cannot yet give you any exact news about the results. But I have many hopes of a good response in the Autumn. I will tell you more as soon as possible. Professor Borghi and I would very much like advice about this initiative.

R. LAPORTA, *Secretary*

## Book Reviews

### Living and Loving

THIS FUNDAMENTALLY is what these two books \* are about, — the one concerned with foster families and the other with adoptive families. They can be considered together without disadvantage to either.

The books are, of course, of different 'weight' as well as length. Dr. Trasler, a Lecturer in Social Psychology, gives in 244 pages, an account of his three year research which he sub-titles 'a study of foster care'. Miss Rowe's book runs to 148 pages and is sub-titled 'a guide for adoptive parents'. She is a practising social worker and she draws on her professional experience and knowledge for her illustrations. Incidentally (or perhaps inevitably, since this is work of high quality) she also illustrates the part that a professional caseworker can play in the successful making of a new family by legal adoption. Indeed, as one reads Dr. Trasler's evaluation of the significance of the caseworker's part in foster home placement one might well turn to Miss Rowe for a first hand demonstration of professional casework.

Foster children and adopted children have common ground in that each has suffered the experience of separation from the natural mother; and foster parents and adoptive

parents have common ground in that they need to understand the meaning of this experience for the child and for themselves. They have a common task, too — that of supplying the loving relationship through which alone the child can learn to love and live with others. One significant difference is that the foster child has actual parents, with whom he must continue to be concerned and, sometimes, to whom he will eventually return. The need to help him with his feelings about his parents as well as with his relationship with his foster parents adds to the complexity of the task, so that, as Dr. Trasler points out, the foster family is unlike an ordinary family in that it does not consist only of parents and their children; it consists of the foster parents, the child, his natural parents and the caseworker. Not surprisingly he found that the most successful placements among those he studied were those in which this difference was recognized and understood by the foster parents and by the caseworker. The foster child too has a complicated task; he has to learn to assimilate his experience of separation and to make emotional adjustments so that he can enter into new relationships. The importance of the foster parents' part in helping him with this task is well shown by Dr. Trasler in his analysis of the material obtained from both his study sample (of children who had experienced at least one

\* *In Place of Parents* Gordon Trasler, Routledge and Kegan Paul, 25/-; *Yours by Choice* Jane Rowe, Mills & Boon, 15/-



failure in a foster home) and of his contrast group (children successfully boarded out). The foster child needs, says Dr. Trasler 'not simply to have information about his parents; he needs to construct a picture of them because this will help him to understand more fully the events of separation.' It has sometimes been argued that the child can do this better in the 'undemanding' atmosphere of a residential Home, but the evidence from Dr. Trasler's studies lends no support to this view; on the contrary he found that there was a higher than average failure rate in first placements (at least among young children) where there had been a period in a residential Home before placement in a foster home.

Unlike the foster family the adoptive family does consist of parents and children; but the natural mother of the child who has been adopted does not necessarily cease to influence his feelings after she has become legally non-existent. It is part of the task of the adoptive parents to recognise this and to be prepared to help their child with his feelings. Miss Rowe has some wise things to say about this and her robust and insightful approach is well seen in her summing up of the responsibilities of the adoptive parents — 'they must also keep in constant balance the two realities: "This child is ours for always. He has been adopted." Both are important.' As has been indicated Miss Rowe set out to write a guide book, and in this she has admirably succeeded. Her conversational style (never merely chatty) makes for easy reading and is exactly suited to her purpose. But she has done more than this; she has produced something that can stand on its own, as an authentic contribution to our understanding of human relationships. It can be read with profit as well as enjoyment by all who have to do with children whether teachers, parents, or social workers.

Dr. Trasler set out to investigate the problem of why it is that some children fail in foster homes when others succeed. This is a far from simple question; something of its scope is indicated in his perceptive observation that 'success in placement does not simply depend upon the ability of the child to withstand the strain and anxieties of being plunged into a

new environment; it depends also upon whether he, and the fostersparents too, can sustain an affectionate relationship within which all three can find satisfaction of fundamental need.' What he is studying is therefore a living process, not a *fait accompli*, and although he does not claim to have reached a final answer to his question he does, on the basis of his evidence, come to some very useful conclusions which are not only of practical value to Child Care Workers but also have significance for those whose interest is in the theoretical study of the social development of children and the study of normal personality development. There have not hitherto been many studies of the particular problems with which Dr. Trasler is concerned; he modestly refers to his work as an exploratory investigation and indicates that he hopes it may suggest topics for further study. He deliberately chose to study a small number of cases in detail rather than to make a survey of a larger number in which a few factors only could be considered; and for this one is grateful, for the results have a fresh, real-life quality that a purely statistical treatment cannot have. Moreover Dr. Trasler is not afraid to go in deep and tackle the subtleties of human relationships that defy exact measurement. He has succeeded in combining a scholarly approach with a vivid appreciation of the human predicaments he is studying. The result is a book that has power to move as well as to inform the reader and one that can be recommended without reservation to teachers, social workers and all who are interested in children and families.

L. A. Shaw

## BRAZIERS PARK

### *School of Integrative Social Research*

(Selections from current handlist)

- |            |   |
|------------|---|
| Oct. 14—21 | Autumn Painting and Sketching                     |
| Oct. 14—17 | Music Weekend: Variation                          |
| Oct. 28—31 | Halloween Party (with Square and Country Dancing) |
| Oct. 28—31 | England and the Armada                            |
| Nov. 4—7   | Possibilities of the Film                         |

Full list and detailed programmes from:  
**THE WARDEN, BRAZIERS, IPSDEN, OXON**



**The Education of Slow Learning Children.** A. E. Tansley, and R. Gulliford, *Routledge and Kegan Paul*, 28/-.

This is the best kind of text-book. In slightly different ways, each of the two co-authors is concerned with research. Neither is obsessed with the desire to make a reputation for himself by the use of jargon. Hence the book is clearly written, illustrated from time to time with short case histories of children evidently well known to the writers, and full of concrete examples which light up the generalizations. But it is also authoritative in the best sense — the authors have made an analysis of the major research literature of their subject and they have interwoven this with the fruits of a long and sympathetic experience, in the class room, in the child guidance centre and in contact with parents.

An idea of the work's comprehensiveness is gained from the headings of the twelve chapters which deal respectively with special educational treatment, intellectual and emotional development, physical conditions, the aims, principles and organization of education for educationally subnormal children, the basic curriculum in language, reading, writing and number, creative work, the growth of knowledge and awareness, practical subjects, and education for social competence. Rather more than half the book is directly concerned with the work of the teacher and is full of illuminating suggestions: but it avoids a fault into which certain similar books have fallen. The authors relate their suggestions to the broad picture of the psychology of slow learning children and the aims which should govern education, and they do this in such a way that individual examples or suggested methods are starting points for development rather than recipes to be followed.

They insist too on the need for careful diagnosis and study of each child as an individual in a social setting — a diagnosis which has to be something more than even an elaborate one-shot affair, and which continues as part and parcel of the child's education. Special education as they conceive it is in fact diagnostic teaching and continued guidance, in which the teacher plays the principal part, aided by psychologist, medical officer or social worker as occasion warrants. Such a concept is, of course, implicit in any truly educational view of the

treatment of exceptional children; but, as they insist on a number of occasions, if we are to have a truly flexible provision for all children who experience difficulties in learning, then it must be possible for pupils to be educated in ordinary schools, E.S.N. schools, occupation centres, residential schools and so on, according to their actual and present needs rather than to those of administrative convenience or to what was suggested by an ascertainment procedure some years ago; and transfer from one school or class to another should be easy. In its turn this implies that some teachers at least, in the ordinary schools, must be equipped to undertake remedial teaching and that particularly teachers in infant and junior schools should be able to detect and to a large extent diagnose educational subnormality and backwardness in its earliest stages.

Certainly this book, which all teachers, most educational administrators, psychologists, medical and social workers, could read with profit, should contribute to the training of the ordinary teacher and head along these lines. It might well bring home to them the fact that teaching is one of the most complex and highly skilled (as well as one of the most responsible) tasks in our community — and that the other 'experts' who surround the school should see themselves rather more humbly as consultants to the man or woman on the job.

W. D. Wall

**A Heathland Ecology,** C. F. Friedlander, *Heinemann* 9s.6d,

C. P. Friedlander's *Heathland Ecology* is a guide to elementary field work in Ecology. The author has chosen heathland for these reasons: that it is a fairly widespread and common habitat and that it has a comparatively low number of species of flora and fauna. This, and the fact that the characteristic flora described quickly brings to mind any heathland known to the reader is an encouragement to the beginner.

The tables and diagrams are clear and the photographs interesting; the book is very handy and excellently printed.

As soon as I started reading it, plants in Skokholm kept popping into my mind until I realized that here, except where the sea dominates, the vegetation is sea-modified heathland. We don't get shrubs and trees now, presumably because of

## Pitman Reference Books

E. Stockbridge and  
H. E. Southam

*Illustrated in colour by J. Armstrong*

This new series of picture and word books has been compiled to meet the interest of juniors and infants in mechanical and scientific things, and at the same time to use this interest as a vehicle for assisting word control and language development. There are five books on Railways and six on Ships. Throughout the sentence structure is based on the normal speech forms of children and the whole text is enlivened by the brilliant vivid colour drawings of J. Armstrong. Also suitable for older retarded readers. All books, 2/6 each, except the last in each group, a Picture Dictionary, at 3/6 each.

## PITMAN



the wind, although the island was once holding much gorse. Many of the plants such as tormentil, sheep-sorrel, scots heather and bracken are typical heath. Anyhow, Mr. Friedlander makes it all very exciting and I am longing to get out and start digging soil profiles and making other studies!

If a school has heathland in its vicinity, this book would be useful in conjunction with practical work or as a guide to pupils in individual or out-of-school work.

With a very good chapter on the importance and testing of soil and an intentionally limited amount of information upon heathland flora and fauna, (leaving many openings which the student may follow), Mr. Friedlander gives the principles of ecology, made clearer by relevant application, and a good deal of useful guidance in tests and experiments. He also includes brief notes on the course he has drawn up for his own school, and teachers may find the book as a whole useful, even where there is no near-by heathland upon which to work.

M. V.

**A Creative Approach to Music.**  
by James Mainwaring. *University of London Press, 15/-net, 10/6 paper.*

This excellent book is intended for

the student who has already some little knowledge of the rudiments of music. Its aim is to show how to read and write musical notation exactly as language is read and written. In reading to oneself silently one is conscious of the words without speaking them aloud. Mr. Mainwaring insists that a musical score can be read in the same way, that is, heard *mentally*, without recourse to an instrument, and further, that in writing musical notation the writer should be able to hear mentally what he has written and know how it would sound if it were played or sung.

But the ability to do this requires instruction and much practice. This is not a book about theory but is concerned with practical skills in music making, and the author provides both careful instruction and considerable opportunities for practice.

Questions of form and melodic structure, rhythm, key relationship, modulation, ornamentation, etc, are dealt with analytically and constructively; and each chapter concludes with set material for practice. The student is constantly urged to construct his own musical sentences and melodies, and the problems involved in writing them down are clearly answered. By repeating these suggested exercises the association of sound with symbol and symbol with sound is established and an ap-

preciation of melodic design is developed.

To teachers this book will be of great value, providing as it does a method at once practical and creative. To the student working on his own it offers a basic approach to later and more advanced study.

*John Bickerdike*

## TO THE MANAGERS:

*Please leave the Hole in the Roof*  
Morning greeting from a sooty  
[pigeon,  
Handful of bright weeds from  
[dusty Paul,  
Gladden my dark imprisoned days  
In a regimented schoolroom,  
Children's heavenly chaos stifled,  
Caged in a world of adult order.  
Please leave the hole in the roof.  
Let the free bird enter,  
Rending the air with bright laughter,  
Releasing the joy!

*Winifred Hindley*

P.S. A cry from the heart — when I returned to a school where regimentation had replaced freedom and where creative energy was blocked!

## ABBOTSHOLME SCHOOL DERBYSHIRE

(Postal Address: Rocester, Uttoxeter, Staffs)

Headmaster:

**Robin A. Hodgkin, M.A. (Oxon.)**

*Recognised by the Ministry of Education*

A School for boys of 11 to 18, preparing for entrance to the University, and for business or professional careers. Classes are small, usually between 15 and 20. A normal range of subjects is taught to "O", "A" and Scholarship level. Craft, art, music and physical education form an essential part of each boy's course. Christian worship is given a central place in the life of the community. The hill country round about, the River Dove and the 90 acre farm (T.T. herd) are a valuable setting for an education whose aim is the fullest development of personality. Entry at 10-11 and 13. Several Scholarships and Bursaries of from £50 to £200 per annum are offered on the results of entrance tests held at the end of March each year.

Prospectus and details of admission and scholarships may be obtained from the Headmaster.

## FRENSHAM HEIGHTS

FARNHAM

SURREY

*(Recognized by the Ministry of Education)*

A co-educational boarding school beautifully situated in grounds of 170 acres.

Boys and girls aged 11-18 years are successfully prepared for the G.C.E. and for University entrance. Arts, Crafts, Music and Drama fill an important place in the life of the School and there is a variety of voluntary activities (including sailing) which encourage initiative and enterprise.

The community is one where individual freedom is fostered together with social responsibility. The school has a fine games field, swimming bath and gymnasium.

Prospectus

and further details are obtainable from the  
Headmaster: S. L. Hogg, B.A. (Oxon.)



# THE NEW ERA

IN HOME AND SCHOOL

## Two-way Communication between Adolescents and Adults

Caroline Nicholson

LUTHER KENWORTHY writes\* that we shall not develop insight by talking at adolescents; we need to listen much more. When I am teaching I do more talking than listening, on the whole; and when I am giving a therapeutic session it is the other way round. Certainly I am more *aware* of listening when I am in the consulting-room, and my notes contain the fruit of it: a mass of detailed observations by children and adolescents about themselves, their contemporaries, their adults. Some of it is tragic, much of it is humorous, nearly all of it is penetrating. 'My body tells me I'm afraid but not what I'm afraid of.' 'I can only have crumpled relationships.' 'Mother thrashes about as though she were drowning... if *only* she realized she can swim!'

The exploration and communication involved in deep-level psychotherapy can be both intensive and extensive. I think that the kind of information that becomes available in this experience, although it derives from a limited number of people, could do much to supplement the wide-ranging study. The minutely detailed case-history of a delinquent child who was in therapy for four years might, for example, be expected to yield the sort of information which would facilitate an inductive approach to the problem of delinquency.

I was thinking along these lines when I read Mr. Kenworthy's further remark: that where a group of adults is discussing adolescence, they would get further if the group included a few adolescents as well. I decided to invite two 'adolescents', Esther (17) and Allen (16) to make an informal working party with me as a third. I knew them both well and they knew each other. I had at one time taught them both, and

they had both since then completed a deep analysis. We could hope to get down to fundamental discussion of the 'Two-Way Communication' problem with a minimum of preliminary ground clearing — discussion is so often held up because a subject may come too near the bone for comfort; we might hope, in view of the nature of our acquaintanceship, to spend a minimum of time dealing with the manifestation of resistance — and to take further some of the observations already made by the E.N.E.F. working party.

By way of preparation we all three read the relevant reports, reviews, and articles in recent issues of *The New Era*; and I prepared a brief note, picking out some of the points which had been made, to give us a context if need be. We had intended to have three discussions before I wrote them up from notes contributed by each one of us, but in the event we only had time to meet twice. This is what we talked about.

### THE FIRST DISCUSSION

*What causes the breakdown in communication?*

'Not all adolescents and adults find difficulty in communicating... it is very noticeable in the upper school that communication depends entirely on the contact the teachers establish between themselves and the girls. I find that I can communicate quite easily with people who give information freely and don't try to dominate.'

Esther made this remark at the outset of our discussion and so pinpointed the adult's *authoritarianism*, the adolescent's *need for information*, and suggested a significant relationship between the two. She went on to describe the 'better-than-thou' attitude, 'which is one of

\* Growing up in Society, *New Era* July/August '59



the first stops to any flow of communication', and which was much in evidence at her comprehensive school.

'Once in the sixth, communication with individual teachers becomes easier and freer. I felt a sudden change in attitude towards us as sixth-formers — the staff now seemed to feel it was all right to treat us like fellow human beings and to give us real information; and *we* were free to talk to *them*. Whereas hitherto, our personal views had not been welcomed in class *because they were not part of the syllabus*; this stream-lining was suddenly lifted (with artificial suddenness) and our opinions were now of some value and interest.'

The hierarchical attitude went right down through the school. The sixth-formers regarded, and were encouraged to regard, members of other years distantly; 'the sixth is expected to lose contact with the lower forms.' Esther was criticized by fellow six-formers for continuing to talk on easy terms with fifth, and even(!) fourth year girls. Prefects at heads of tables rarely spoke to the more junior girls sitting by them, and agreed among themselves in the sixth form Common Room that they 'did not know what to talk to them about.'

Allen had not yet experienced the initiation into 'the sixth' so couldn't comment, but he was concerned about the lack of any 'human relationship' in his large state school; also he noticed lack of contact between different years and between different 'streams'. He thought that Esther and he had both felt this acutely because they had been at a progressive school before. (As it was at this school I met and taught them I can say that the essence of the school's 'progressiveness' had been in the kind of relationship between staff and children. It was not a cranky school but neither was it a school in which the staff talked down, or 'felt down', to the children. There was authority, but little authoritarianism.)

It was Esther who had first brought out the connection between the hierarchy-conscious person and the attitude to giving information, and, underlining it, had added: 'I think the trouble arises when we want accurate information about the adult world and meet obstruction in getting it. In schools and other

communities information is often used in the struggle (the hierarchical struggle). In other words certain kinds of people use the giving or not giving of information as a means of asserting and retaining domination, and this is particularly evident as between those who have arrived — but feel insecure — and those who are coming up. Doesn't this illuminate the artificially sudden change of attitude in staff to sixth-formers? The successful G.C.E. candidate can be admitted to the privileges, and the responsibilities, (largely disciplinary) of the adult world. They have passed the initiation test and become members of Us, so automatically being expected to treat younger members as 'Them'.

Allen then talked about his Biology master who 'has a fairly human relationship with the class — though not a personal one with the pupils, for he often doesn't know their names at the end of the year, and has a healthy attitude about giving information. The boys turn to him for all sorts of information and particularly sexual information, though they do this rather self-conscious.' Here again we had associated the 'human' and the 'communicating' personality; notice too that we had had a specific reference to sex, and so I asked:

*'Is the 'sexual problem' a problem?'*

In the discussion that followed both Esther and Allen considered it almost exclusively as an 'information problem', for example: (from Esther's notes again) 'C. asked us if sex was a problem. I said I thought it depended on the individual case *as the information is far easier to get now.*' (My italics). 'Teen-agers nowadays don't seem obsessed by an urgent wish to know about sex relationships — the information can be far more readily obtained', or, '...not a special problem; *our* Biology mistress was unapproachable but I know that Sixth, Fifth and Remove got their information from a book in the Common Room... but the question is: why didn't these girls ask their parents?'

Before I report what followed Esther's question, I must include Allen's remarks on sex viewed as an information problem. Thinking over what he had said about the approachable Biology master, he said he thought the importance of sexual information was 'a specific



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aspect of our need for information in general', and again 'a magnification of the whole problem of information'.

'But what', I said 'about sexual *behaviour*? And what about *parents*?' They both thought there was a problem here because 'although our parents' generation claims to be more free, are they really?' Then, as though considering an old-fashioned possibility, 'I wonder how much the sex question does still make difficulties between the generations?'

I commented at this point at some length because I know their parents almost as well as I know Esther and Allen, and *two-way* communication involves the adolescent in appreciating the adult's problems as much as it involves the adult in appreciating the adolescent's.

Most of the parents I talk with, my contemporaries roughly, certainly feel they *ought* to be both informative and relaxed with their children about sex and so forth, *but are seldom able to be so* — in view of the attitudes *they* encountered in childhood. This they feel guilty about; and tend to pretend to themselves, their children, and anybody else who is interested, that everything is fine when it isn't. The teachings of psychology have brought about a new problem here. The assiduous parent knows all about how he ought, and ought not, to feel and behave towards his child — but inevitably experiences a discrepancy between what the books say and what actually happens. This is nowhere more evident than when sexual information and behaviour are concerned. Parents tend either to plunge into inappropriate discourses — I have a friend, the daughter of a distinguished writer who was in the vanguard of the modern-mother-movement, who believed at the age of eighteen that a kiss might result in pregnancy. When she was eight her mother conscientiously tried to tell her about babies, in the bath one night, but she recognised that tone in her mother's voice which meant something unpleasant was coming so she switched her attention on to something else until 'the voice' was over, and never heard a thing! — or avoid the real questions. *But*, because they accept this new view of their responsibilities parents convince themselves



that they have done otherwise. In my experience children seldom receive clear answers to their questions in an atmosphere which is genuinely free of tension. The current situation all too often is one where the children *are* confused and *have* met awkwardness and evasion *but are supposed not to have done*. This can be as disruptive of trust and communication as the outright censorship of former generations, because it is ambiguous. All concerned are pretending. The resulting relationship is at best, uneasy.

Allen and Esther both felt that the unease of parents is embarrassingly apparent to teenagers when the boy-friend or girl-friend is brought home. They thought this had a lot to do with the Espresso coffee-bar being the centre of teenage society. Here again there has been a swing of the pendulum. We considered how many parents are over-anxious to do the right thing, to have their children's approval. In leaning over backwards to avoid being prohibitive, we sometimes fail to give guidance and cease being adult?

Allen and Esther thought that this mutual awkwardness of parents and teenagers is partly the result of the 'new' attitude to sex. Few parents nowadays will *state explicitly* that their sons and daughters are not to engage in sexual experimentation, but most are concerned at the prospect. What is conveyed then is, once again, ambiguous. This concern expresses itself indirectly in a very general assumption on the part of adults that adolescents are all straining at the leash to experience full sexual relationships. There is every reason to suppose that this is, to a significant extent, wished on to teenagers by adults for their own reasons. Esther had been embarrassed by the over-zealous approach of the enlightened parents of some of her friends! 'Adolescents are *supposed to want* to sleep together', she said. Well, sometimes some of them do. But not all, and not all the time. They are at least as interested in exploring other aspects of relationships and other fields of experience, which fact the adult community often fails to recognise or cater for because of its own preoccupations. (Historically, the present generations of adults fall uncomfortably between two stools; our practice often

embarrasses our principles; the one derived from tradition and trailing clouds of conditioning, the other from enlightened books on Child Care!)

The next thing of interest to come up was that sexual experience is widely felt by adolescents to give status. Far from ashamedly concealing such experience it is a matter for broadcasting and confers prestige. This is an interesting turn of the wheel because it is so, Esther insisted, as much with girls as with boys. She told us how certain girls boasted of their sexual exploits and were regarded as the school heroines, the ones who dared and knew it all, the ones to be emulated. Even if the tales sounded fictional they were eagerly lapped up and earned glamour in the eyes of the younger girls.

Is this the emancipated woman? I see in it a confirmation of my suggestion that the adolescent's supposed avidity for full sexual experience has a great deal to do with *extra*-sexual goals — some of which are not even his, or hers. Sex is seen as incidental, a means to an end, the end here being status and recognition.

Is it possible that the association of sex with status, while it had received a lot of attention from anthropologists, has been neglected in considering contemporary social problems? I used the term 'sixth form initiation' earlier on, thereby begging a question. Initiation ceremonies, in an anthropological context at least, usually include if they do not centre around, sexual initiation; and of this, one aspect, if not the most fundamental, is the giving of information — not necessarily exclusively sexual, for it may relate to other adult roles and activities. Such information becomes (a) the more desirable and (b) associated with domination, in so far as it is not free to all; it is granted by a 'power group' on significant conditions usually involving ordeal (on this see *Sargant: Battle for the Mind*).

Such information may or may not be realistically valuable. Reliable information about the adult world, whether this relates to how to go about getting a job or to contraception, is clearly of enormous value to those about to take their place in it. Small wonder then that both Esther and Allen kept emphasizing



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the difference between their relationships with adults who are open and reliable and those who are not, and that the adult's attitude over sexual questions ('our Biology master has a fairly human relationship with the class... the boys turn to him for all sorts of information and particularly sexual information...') is felt to be a touchstone.

Our discussion had led us to the hypothesis that the communication difficulty might stem ultimately from our Dominance-Hierarchy-ridden evolution (Chance and Mead, *Social Behaviour and Primate Evolution*), and more immediately from the resulting organization and values of society. Adult individuals who are personally unsure of themselves and/or have been heavily reared in it, might be expected to adhere to the Dominance-Hierarchy system and to express this, among other ways, in their attitude to, and manner of communicating with, other 'strata'. They will be competitive rather than co-operative, and never more so than with the group which is felt to threaten their position.

Our talk then passed to the subject of adolescent values, what Allen called:

*'The prestige value  
of American teen-age culture'*

Clothes, entertainment, and personality-type of American derivation are what is admired. James Dean, hero of 'Rebel without a Cause', intense, withdrawn, precocious and babyish, living — and dying — 'for kicks', is one of the models. The beatnik attitude is cultivated, but Allen, though he does his share of this, couldn't really explain what the term meant. He thought it came from 'being beat' i.e. 'beaten' (by life). He wondered whether his generation were 'intrinsically different from any other, or just an instrument dictated to by industry!'

There is certainly a highly developed self-consciousness. 'Society was composed of children and adults, now it's composed of children, adolescents and adults; we are spoken of as though we are a different species'; 'I've often heard it said in the Common Room that girls feel a certain suspicion, even hostility, to them as an age-group'; 'society claims that we



disapprove of society, adolescent is used as synonymous with "delinquent"; 'we are encouraged to form a *seclusive* club'; 'whereas before a sixteen-year-old's ambition was to grow bristle on his chin and look like an adult, now he wants to remain part of the group.'

If this is generally true here is a new value! But how far is this heightened group sense the product of feeding it certain commodities, say gramophone records, and then identifying it by these advertisement-induced appetites? Allen and Esther both felt strongly about commercial exploitation; Esther thought their being born during the war had something to do with this. Did she mean that there is a regressive, addictive tendency in these war-babies all ready to be exploited? She thought she meant something of the kind; 'What about the fashion in girl-woman film stars'; she said — 'the baby pout of Dean and Bardot?' Allen thought that helplessness and withdrawal are regarded by this generation as *attractive*, something to be cultivated. So we arrived at:

### *The Adolescent and Society*

They both felt that here, beyond any question, was *the* problem, this was what concerned them.

'Society means to me the thirties to seventies — we are governed by this adult community with whom we have apparently lost touch. They are so far from us, how can they possibly cater for us?' — a by-product of longevity here perhaps? — 'but why should we expect to be catered for, we have an odd attitude that something is due to us.'

We discussed the 'world-owes-us-a-living' attitude in some detail, because we found that this was the only point at which our discussion was upset by tension. When Allen began to talk about being abandoned by society and so abandoning it, about passive rebellion and withdrawal, and society having 'nothing to offer us', I felt irritated. I could easily have been authoritarian and pompous at this point, 'And where do you think we'd all have been if *we'd* behaved like that', and, 'Who are you that you have to have it handed to you on a plate', and so on. Well: why do they feel like this, and why do we get so cross about it?

'We were born in the late years of the war and have ever since lived in a world of perpetual tension — I have heard a lot of young people say they have no urge to work or produce when they may be blown to pieces' said Esther. Allen thought that, whereas the short-term threat of a 'hot' war increased group feeling and co-operativeness, the long-term threat of the cold war — 'an attitude of continual threat on the part of society' — had a deadening effect, like over-stimulation. He also thought that, while the H-bomb is new, it is often used as a peg on which to hang the problem.

Next, the Welfare State, or what that is taken to mean —: 'teenagers who say they will be carried automatically by the state, i.e. they will eat, sleep and drink — the dreary automatic life of a person who lives for next year's car and has lost his real aims', *note*: this is what Esther took 'being carried automatically by the state' to mean; the loss of real aims.

Then, the Examination System: 'What is the use of doing this, that or the other when there isn't any reason for it?' Esther thought this lack of sense of purpose was greatly enhanced by 'the cramming which starts before eleven... one's own thoughts and interests of no importance... exam. streamlining... all real drive to learn something for oneself is often killed by having to learn things of no apparent relevance.' (We know all about this.) Allen is more intellectual and more concerned with 'society' 'which seems to have no professed goal, it doesn't give any sense of direction (i.e. to positive ends) — 'there's a lack of social loyalty and movement — and leaves the adolescent without direction. The communal society in the way it exists among tightly knit family circles, villages... communal farms... Kibbutzes, doesn't exist for us... as a result we lack social direction and either don't wish or *don't know how* (my italics) to join... if one abandons social values it seems much simpler to revolt against them than to improve them, the teenager isn't offered a share in value-setting, on the other hand perhaps he doesn't really want one...'

The aggrieved, fighting-shy-of-responsibility attitude is personal to Allen, but we thought it worth spending some time on because it is one



of the 'characteristic' attitudes. Is the feeling of impotence more acute and more real than ever before? Esther said, 'What *can* we do — except go on marches?' Our second discussion was all about this.

## THE SECOND DISCUSSION

'What *can* we do?' they complained, meaning what can the present generation of adolescents do to get a greater sense of participation and purpose. Allen thought that they lacked any feeling of social responsibility — 'Because we haven't got any,' said Esther. Politically-conscious young people are perennially very politically-conscious.

Esther and Allen are fairly representative of that group-within-a-group. To bridge the gap they think first of some form of *political* expression and recognition. Five days after this second discussion the Labour Party's Commission on Youth, 'The Younger Generation', was published. 'In the Commission's opinion this reform' (extending the franchise to 18) 'would give young people a sense of greater responsibility and participation in society.' They do not seem preoccupied by the vote as such, but they do want some channel for the meaningful registration of their opinions, needs and potential contribution. 'After all, we'll be the next lot of voters, somebody ought to be interested!' (See — *People and Things* — Sunday Times, Sept. 13th, 1959). They would like to see more and much better debating in school, the exchange of information and opinion more valued and *given significance*; perhaps an annual 'Young People's Debate' in Parliament which might draw on the school debates. We were really considering, in the particular, the general problem of paying attention in a social and positive way, to the under 21's. 'You exist and you don't exist', said Esther.

We kept coming back to the school as the unit in this second, 'practical' discussion, so underlining the conclusions of the working party. Allen and Esther wanted to see the existing channels of communication used more consistently and effectively, and extended. They both felt keenly their need of 'the right sort of people' to initiate and keep going the cross

communication. Allen, in a Comprehensive School, feels that small, dynamic groups within the greater group are an urgent need. Mr. King's experiments and suggestions appealed strongly. Although neither particularly industrious nor amenable to regimentation, Allen put forward schemes involving work, say for a month a year, on farms or in factories, anything constructive and likely to increase the sense of purpose and participation in society.

We came back finally, because I raised it, to the question of why communication and trust breaks down. I am interested in a triangular situation where the third side doesn't join up. It often happens that I can communicate freely and enjoyably with parent *and* with adolescent son or daughter, yet *they* cannot communicate with *each other*. It should be possible to close this gap if one could identify the common denominator, or alternatively, the inhibitor. The only young people I find it difficult to talk with are the excessively submissive; they are constantly 'equilibrating' — trying to assess what it is they think you want them to say — and this makes any real exchange very difficult. Allen and Esther thought the same applied from their point of view. A generation or two ago parents were rigid and righteous *vis-a-vis* the young; now they tend to be apologetic and uncertain. Unable to say a reasonable 'no' with conviction, they turn their children into tyrants! The Return of the Repressed?

Allen said perhaps 'the Pendulum Generation' would be a good description of the state of affairs. Having appeasing parents can be as

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upsetting, and even more confusing, than having tyrannical ones. The progress on the part of the human race towards a *third* and more truly intelligent way of being is bound to be slow and difficult. 'The main instrument of social change should, could or must be through education. Education of parents? This is hard, let's catch the next generation.' (from Allen's notes). Lots of teenagers are aware of having greater freedom and more choice than ever before on paper; but when parents are hesitant or pre-occupied their children don't get the necessary support, necessary that is, if they are to be in a position to exercise this choice; then they feel helpless and resentful. It is a good thing that parents should become less tyrannical but not that they should become less parental.

Allen rounded off the discussion by 'stumbling on a gap', the inevitable gap in interests and experience. 'I begin to wonder if there can be true communication between adult and adolescent when adults are perhaps uninterested in

the goals and aspirations youth sets itself — and with the immaturity of our thought. Anyway, what I mean to express is that it is not unnatural for there to be some lack of contact between people whose interests and experience are different. It is only with those who are interested in what he has to say that the adolescent makes the effort to communicate.' Adults on the other hand tend to assume that what *they* have to say is interesting and important to younger people!

One thing is certain; being self-conscious about this is not going to help. Communication can only be achieved by people who really wish to communicate, whether they are fifteen or fifty. False communication is a product of attitude not of age, and true communication is not something which can be organized. A little organization may create the conditions of course. We were thoroughly glad we had arranged to meet and to discuss. We all felt a gain and an achievement.

## Bringing up Children in Russia

Wright Miller, author of *Russians as People*, and *The Young Traveller in Russia*

**T**HERE SEEM TO BE FOUR main elements in contemporary Russian attitudes to the upbringing of children.

The first is the ancient Russian village tradition of strongly permissive upbringing, with all adults in the village community standing somewhat in the relationship of aunts and uncles to all the village children other than their own. Russian women working in the fields would — and may still — give the breast to another child than their own if it wanted feeding and its own mother were not at hand. Children are not disciplined to regular feeding-times nor to toilet habits. Village children are reputed still to be in general 'not disciplined at home', yet the lack of discipline seems to cause remarkably little trouble, since all the children are being allowed an equal degree of liberty. This is the tradition in which the majority of contemporary Russian parents were brought up, and there is plentiful evidence of its continued existence, if somewhat watered down, in Soviet town life. It probably lies at

the root of the unworried, unselfconscious character which is to-day, as it has been for centuries, so typical of Russians.

However, so much family life was destroyed in the course of the revolution, the civil war, the famines, the vast social upheavals caused by collectivization, industrialization, and the purges, and finally by the last war and the German invasion, that responsible parents and teachers are haunted by an apprehension of social disintegration. There was, for example, for a short time after the last war a *bezprizornye* (homeless children) problem, though not on such a scale as in the nineteen-twenties. So that hooliganism and delinquency among young people to-day can be felt as more of a threat to society in general than they would be felt to be, on a comparable scale, in England or the United States. It is partly to counteract this threat that so many Russian teachers and parents willingly accept a formal kind of discipline which would be regarded as unsuitable in Western conditions.



Thirdly, the prosperity of the last few years has greatly increased the number of families who, in town, can now live in a self-contained flat of two or more rooms. In these new flats they have their own kitchen and bath, instead of having to share them with four or five families each of whom was living, like themselves, in a single room or not uncommonly half a room. These newly privileged families are a minority, but their number is growing fast, and they constitute something of a leading element socially. In the isolation of the new flats, families seem on the whole to bring up their children in the old permissive way, and this tends to mean that they indulge them more, partly because they can now afford to indulge them more in material ways, and partly because, as many Russians have said to me, family life in Soviet conditions had been for so long 'almost the only thing you could have to yourself'. But for the children in these new flats there is not much left of the old community of 'aunts' and 'uncles' and scores of other children. So there is the new problem of over-indulged children in the isolated family, and one of the commonest remarks you hear today is: 'Of course, all Russians spoil their children.' The independence of the new families is felt by many Russians as something of a threat to their communal traditions, though at the same time their own dearest wish might well be to acquire a self-contained and well-equipped flat. Spoiled children from privileged families are a frequent target for criticism in the press and on the stage, and thus the material progress of the last few years has, by reaction, produced a good deal of popular sympathy, to strengthen the official drive for communal standards and communal discipline.

Lastly there is the influence of Communist doctrine and training. Personally I feel that if one could get hold of, say, a hundred good Russian parents and a hundred teachers, all of them professing themselves Communists, and if one could question them and analyse their conceptions over as long a period as one wished, one would find that their 'political' belief that children should be brought up to be good citizens of a Communist state was in large measure derived from traditional Russian

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attitudes concerning the nature of a good community and concerning human nature in general.

The official view of human nature derives from the physiological psychologies of Pavlov, Sechenov, and others. The unconscious is dismissed as a bourgeois myth, and analytical psychology is regarded as a laughable affair, deduced from the phenomena of mental aberration. Undesirable traits in children are always spoken of as the result of 'bourgeois survivals' in parental teaching or example, and never as the result of early family relationships, still less as congenital tendencies.

In practice, however, the official attitude in bringing up children has for more than twenty years derived largely from the example of the humane and gifted teacher A. S. Makarenko. Makarenko came from a working-class family in the Ukraine, trained as a teacher and was clearly an outstanding example of the happily balanced, readily outgoing type of person who is sought after everywhere for work with young people.

His greatest work was done as a leader of



colonies of delinquents, in conditions of remarkable hardship. His methods were almost entirely empirical, and his standards were those of the good Russian community in which he had been brought up. He described his experiences in *The Road to Life* (the book from which the film was made), and it was only much later in life that he wrote anything which could be called theoretical or doctrinal. He grafted a certain amount of Communist sociology into his attitudes, but for the most part his standards, and the methods he recommended for bringing up 'Soviet man', were similar to those characteristic of humane and successful teachers anywhere in the Western world. He was much in demand for public lectures in later years, and these lectures are still recommended reading for parents as well as teachers.

The influence of Makarenko is strongly to be felt in a publication which I found on sale recently in Leningrad — *The Education of Children in the Family* (*Vospitanie Detei v Semye*, 1959). This is a collection of lectures originally delivered to parents and teachers by a number of educationists and published by the Society for the Dissemination of Political and Scientific Knowledge, which is responsible for a nation-wide programme of public lectures. If a course on the upbringing of children at home was organized, one may be sure that there was felt to be a 'political' need for it in the broad sense of the word.

The first lecture, by N.N. Petukhov, on 'The Role of the Family in Breeding a Communist Attitude towards Work', contains a good deal of common-sense about involving the young in the daily tasks of their home, the pleasure of making and improving one's own toys, and the seriousness with which homework should be regarded. An example is quoted of a school where the Komsomol and Pioneer organizations persuaded every child to take part in the housework of his own family, and afterwards some parents said to the teacher: 'Whatever have you done with my child? He's so helpful and obedient nowadays!' Children, it is recommended, should read how 'Marx and Lenin, Michurin and Pavlov, Tolstoy and Gorky used to work' and in this and other ways they will come to take a useful part in the greatest task of all — 'the

building of Communism'. Many hints are dropped in this lecture, and throughout the book, about the current social problems arising from the fact that, now that most children are at school up to the age of seventeen, few of them are willing to consider that their part in the building of Communism should consist of manual work.

'The Education of the Will' is treated by L. N. Landa — as might be expected — as a matter merely of explanations, examples, and the construction of simple situations. Parents should not be afraid, through a mistaken kindness, of letting their children exert themselves unduly sometimes; prohibitions should be explained to children as far as possible, and not treated as a mere matter of a fiat, but by the time the child goes to school (at the age of seven) he should be 'used to obeying the necessary orders'. Neither toilet-training nor the swaddling of babies is mentioned in this lecture.

In another lecture R. Y. Lechtman-Abramovitch gives some elementary instruction to parents on the nature of young children's activities, on the number of hours to be regarded as normal for sleep, and on the normal ages at which children should be able to master various accomplishments — the use of a spoon, ('though not always accurately') from 18 to 20 months, dressing and washing themselves 'almost unaided' at 2½ to 3 years, while at the same age they should normally be found playing 'pretend' games. As children approach the school age of seven their time should be organized, they should clean their own shoes, brush their own hair, and so on.

Good manners and behaviour for children of school age form an important part of their education as builders of Communist society, says A. E. Adrianova. The example of elders counts for most in this respect, and anecdotes are used (as in all the lectures) to point the comparison between nagging, stupid parents and those who take care to breed in their children some understanding of other people's natures and needs. A respectful greeting of elders is called for; boys should doff their caps (though one does not often see this done in practice) and the ideal of behaviour has a



formal character which would strike most Westerners as old-fashioned.

A whole lecture is devoted to the part which parents should play in getting children interested in their school work. The foundations, according to M. I. Lyubitsina, consist in having children who are happily occupied at home. In a village family which is quoted, all the children were accustomed to water the cattle, clean the room, and help in the milking before they began school life. Children who know the pleasures of this kind of work are likely to take their work seriously in school; it is the spoiled children, never allowed to clean their own shoes, who make bad pupils as a rule.

K. A. Radina contributes a fascinating lecture on aesthetic education. It is taken as axiomatic, we are told, that all children (with a few special exceptions) are capable of being interested in any school subject, of learning a foreign language, and of acquiring some taste for music and the arts. Aesthetic appreciation is apparently regarded as having important roots in the child's appreciation of nature, which is of course to be cultivated. Later children should visit art galleries, learn to play an instrument, attend lecture-concerts, and of course visit the children's theatres. While the value of works of art is apparently to be judged mainly by their content, there are some encouraging remarks on taste — a subject which it is nowadays at least possible to mention in Soviet discussions. Reproductions of good works of art should be hung in the home, says Radina, not 'those pictures of unnaturally-coloured swans against a poisonous-looking background, nor artificial flowers, nor crude little statuettes.' (During recent months the Soviet press has discussed from time to time the reasons why furniture

and wall-paper of such appallingly bad taste were being produced; the designers, it was said, could turn out much better products, but the shops said people didn't want them.)

Finally, A. L. Shirman warns parents against 'relics of bourgeois individualism', such as minding the neighbour's opinions more than the standards of good Soviet society, and he emphasizes once more that manual work is not to be despised. The more fortunate parents have a responsible part to play here, and he quotes among other examples the factory manager who would never on any account allow his children to ride to school in his car nor to claim any kind of special consideration from their teachers; when one of them did so, the father at once took his son back to school and made him apologize to the teacher.

There is no mention in any of the lectures of sex education — a subject from which almost all Russian parents and teachers shy away. (A special book on the subject has, however, just been published).

Altogether one has the impression of a society which has undergone great internal strains and is trying hard — sometimes probably over-hard — to maintain some kind of order and a good deal of self-discipline as well as obedience to externally imposed discipline in its citizens. It would be of great value if some Western teachers could be allowed to spend a couple of years travelling freely, visiting schools and questioning parents and teachers freely, in order to form an estimate, for example, of the successes achieved in the encouragement of aesthetic interests in children. Unfortunately this kind of objective research by foreigners has not yet been permitted by the Soviet authorities in any field.

## Pestalozzi: The Man and His Work<sup>\*</sup>

**D**R. SILBER'S excellently documented biography of one of the world's greatest educators is an important addition to the history of ideas. In his own day Pestalozzi's writings were very inadequately published, some of them not at all. Even now, the definitive German edition of his collected works begun in

1927 is still in progress, and some of his work has been published for the first time within the last few years. His thought as a whole has not been seen in its true proportions, and his importance as a sociologist and a psychologist has

<sup>\*</sup> *Pestalozzi. The Man and His Work.* Kate Silber. Routledge and Kegan Paul. 32/-



failed to be appreciated. Dr. Silber sets out to rectify this; she provides us with a progressive study of his ideas as he developed them, in the setting of a period in European history more momentous perhaps than any other.

The outstanding educational pioneers have all started from a concern with philosophy or sociology. Unless the theoretical problems of bringing up children are seen as rooted in those of human life as a whole, interest is bound to be concerned with methods and expedients rather than with the search for fundamental principles and aims. Wanting to reform society leads naturally to wanting to reform people, and that means education.

As a very young man Pestalozzi saw plenty of human misery. Switzerland had an oppressed peasantry and at the beginning of the industrial revolution a growing urban proletariat, rootless, rightless and often debased and violent. The *Gymnasium* which he attended in Zürich was a centre of radical speculation and reforming zeal. When he was sixteen, *Emile* was published and education was brought right into the centre of progressive thought. *Emile* of course describes the up-bringing of one upper-class child. But the revolutionary doctrine that education should be based on the vital interests of the child himself burst on the world with all the splendour of Rousseau's eloquence.

Pestalozzi had the gift of going straight to the heart of the matter. The poor must be educated. If their life was nasty, brutish and short it could be made less nasty and brutish — perhaps even less short. They must be taught to work intelligently, to read and write and count, so that the new demands of an industrialized society could be met. They must also be taught to *think*. But that was not all; their bodies must grow strong and healthy, and they must know the value of truth and justice and kindness. They must not be spoilt, however; they must learn life's hardest lesson — to be poor. Where were these things most easily learnt? Taught with love in a good home. So schools should either be homes or be like homes. Mothers must be taught to teach, teachers should be trained and should themselves know poverty.

This was the essence of Pestalozzi's doctrine

as it lay nearest his heart, and he wrote, talked, lectured, buttonholed and importuned about it for fifty years, and tried it out in practice whenever he got the chance, which was seldom. He was listened to; he could speak with authority among men of the highest intellectual level. His intense persuasiveness got the attention of many of the highborn and influential. He almost literally got Alexander I of Russia by the sleeve, and he was invited to France to advise Napoleon. People came to learn from him from America as well as from many parts of Europe, and experimental establishments of various kinds were set up by his disciples.

The story of Pestalozzi's own educational projects is well known: of how he was for most of the time forced to educate the rich because nobody would pay for the poor: of how he wore himself out trying to do the work of six men, and how when he got assistants these often modified his ideas, quarrelled among themselves or hived off into independent establishments. Though the world's best buttonholer, Pestalozzi was the world's poorest bully and the world's worst manager, so that where he could not hold an institution together by gentleness and compelling love it fell apart. His constant state of haggard disarray made him a figure of fun — until one spoke to him. His kind worried face looks out from the portraits in Dr. Silber's book with an expression of sweetness and deep suffering.

How far did he get in his thinking in his day? A long way. His psychological insight was deep and far reaching. In the absence of any organized body of psychological science he puzzled through to a far from inadequate theory of cognition. With no knowledge of the unconscious to guide him, he fought with the passion of any psycho-analyst for the idea that education begins from birth and that love and security in the early years are what matters most, and that the home is all-important.

Of course Pestalozzi made mistakes. Economics, sociology, psychology were all in their infancy and he was trying to contribute to all of them. His ideas of sovereignty wavered. His notion of social class was too rigid, as could only be expected. The poor were the poor, and



their lot in life was work. Therefore they must be taught to work, and this *through* work. It was left largely to Froebel — his partial and somewhat critical follower, — to grasp the importance of play, and work out an educational theory largely based on it. The word play does not appear in Dr. Silber's index. Pestalozzi knew that growth is gradual, so he tried to divide up the subjects to be learnt into small steps with a prescribed order; for instance we owe him the pothook! He knew the crucial importance of a knowledge of the external world and of language based in this. So he popularized the object lesson — which at the time was a valuable step forward, even though it became an incubus in the nineteenth century. His exercises in naming and definition, fascinating

in his hands, later turned very dreary. He invented the school slate, a very good idea when school material scarcely existed for the poor.

Dr. Silber's lucid account of Pestalozzi's life and thought, of his setting and contacts, his opportunities and frustrations, is an indispensable bringing up-to-date of what is known about him. Some of it does not make lively reading: Pestalozzi rewrote endlessly and drained out all his own genuine wit and sparkle. No one summarizing his work can put that sparkle back. He was highly repetitive, and accounts of his successive books get involved in that repetition. But the fascination of the story as a whole remains. The battles Pestalozzi fought in are by no means all won. We could do with another Pestalozzi.

*Evelyn Lawrence*

## The Roots of Crime \*

THIS IS A COLLECTION of papers covering thirty-seven years' work by one of the founders of the Institute for the Study and Treatment of Delinquency. The author says that it 'presents psycho-analytical views on pathological crime in a form which, I hope, will appeal to readers who are interested in social developments.' Fundamental to his whole thesis is the first paper (written for women magistrates in 1922) describing the way in which infantile impulses persist in the criminal, reinforced or inadequately controlled. At one point in it, Dr. Glover described the normal infant as 'ego-centric, greedy, dirty' etc. etc. and added 'judged by adult social standards the normal baby is for all practical purposes a born criminal.' This was too much for the Chairman who exclaimed, horrified, 'But doctor, the dear babies. How could you say such awful things about them?' Educationists to-day could take such statements more easily, but we do not all find it easy even now to follow Dr. Glover consistently to his inevitable conclusions. 'If the contention advanced here is accurate. viz., that a factor of early predisposition, due in part to the influence of "upbringing", is even partly responsible for later "pathological crime", we

have a clear pointer towards prevention.'

It is tempting, then, to turn first to the chapter on 'The Prevention of Pathological Crime', because if an expert like the author has any definite and rational suggestions to make, surely our society should take note and consider action? What do we find? That ten years ago, Dr. Glover wrote two memoranda for the Royal Commission on Capital Punishment, one on behalf of the I.S.T.D., the other suggesting methods of prevention. Dr. Glover was then dealing mainly with capital crimes of violence, but, as he says, his suggestions for 'screening' the child population 'in order to detect such cases at an early stage', to watch and/or treat them, could equally apply to delinquency in general. He advocated liaison between the Home Office, the Ministry of Health and the Ministry of Education in this matter — surely an obvious and essential preliminary; screening of school children by school medical officers, educational psychologists and teachers, with referral to child guidance clinics and treatment where necessary; notification (as for certain infectious diseases) of potentially violent offenders, with continued observation of these,

\* Edward Glover, M.D., L.L.D. (*Imago* 45/-)



combined with treatment and parental advice even after the end of schooling (when most such schemes break down); screening of cases from all Remand Homes, Approved Schools etc., together with all adult cases convicted of violence (now usually only sentenced, not psychiatrically examined); and long-term research projects based on the material so collected. Dr. Glover made these suggestions in 1950; but it was not until 1959, as he says, that any official notice was taken even of the basic need to establish a link between the Home Office and the two Ministries in this field.

'Screening' of the kind he suggests, is a controversial question. This year police reports, crime statistics, television and radio programmes, not to mention the recent 84-nations conference, all demonstrate public concern with a probable increase in delinquency of adults and children in most parts of the world, and it would seem reasonable at least to consider Dr. Glover's suggestions seriously. Nevertheless, there is potential danger in such screening, not least the risk of giving a dog a bad name for ever. 'Continued observation' means that a delinquent's name would be on a black list, to all intents and purposes, and not even the most skilled diagnostician could prevent some of the merely naughty lads' being included with the potential criminal 'psychopaths'. Further, clinics would inevitably tend to become suspect for that reason: 'if I take my child there for bed-wetting, he'll be labelled with the bad boys', some parents are bound to think. It would be difficult to counter such objections, since the record of a man on trial might well contain mere 'suspicions' from his school-days, and he, rightly or wrongly, might be expected to think that this would prejudice his sentence.

There is a smack of totalitarianism about all this suggested efficiency! In fact it is, I think, probably healthier that the work should proceed quietly from the bottom, rather than by directives from the top; that teachers and clinical staffs and probation officers should locally improve their relations with each other and the methods they use, and demand better training and better facilities to help them. Already some weeding out on lines similar to those suggested by Dr. Glover is being done in

a few enlightened communities, where the schools, child guidance clinics and courts are (as in Bristol, which he mentions) working together on preventive measures; but such work is necessarily isolated, and unconnected with our penal system as a whole. Further, screening and treatment of this kind depends largely on accurate skilled diagnosis and can only be carried out where the personnel involved are adequately gifted and adequately trained. 'But when all is said, the paramount need of criminological science in this country is a sufficiency of trained workers in every branch of the subject. No psychological training is demanded of magistrates or of the personnel of foster homes, remand centres, approved schools, borstal institutions,' Dr. Glover wrote in 1948. This is still true, though the present trend is slightly more hopeful. Dr. Glover might, I feel, have stressed this more often.

He says, however, that the immediate and practical aim of the book is 'to support and conceivably augment the authority of the clinical pathologist in the study, treatment and ultimately, prevention of pathological delinquency.' Throughout, he is urging policies 'directed to eradicating such individual or environmental factors as can be proved to predispose to the disorders of which the criminal conduct is a manifestation', by means of discovery and treatment of the potential offender, and he makes what is to me a cast-iron case for this 'end', though not for these 'means'.

But he does not, I feel, sufficiently stress the fact that we are not yet equipped to treat even if we discover. The 1958 Royal Commission on the Law relating to Mental Illness makes the same omission: *who* is going to treat the psychopaths (if they can be identified!), and where? It is, presumably, a question, of priorities. Until we decide to spend more public money on training and salaries, we shall continue to have and perpetuate the crime that we deserve. Certainly the first step must be to recognize the 'roots of crime', and here Dr. Glover's contribution is invaluable: the second, to agree upon methods of treatment and ensure that training in such methods is adequate in quantity and quality; and finally,



to re-organize existent ways of discovering and treating the potential offender. It sounds simple. But Dr. Glover is only one of many experts, and they notoriously disagree in detail, if not in general principles. There is a healthy public feeling in this country that citizens should not be entirely in the hands of experts, each of whom has his own principles and prejudices, and rides his own hobby-horses!

This book is a statement of *one* expert's views. It has a large section devoted to an historical survey of the investigation and treatment of delinquency in this country, which makes fascinating and often depressing reading; as Dr. Glover says, 'each community produces the criminals it deserves.' There is a section on diagnosis, which is obviously fundamental but violently controversial; a socio-legal survey; and chapters on homo-sexuals, prostitutes and criminal psychopaths, all much in the news to-day.

There is a chapter on clinical research, which seems to me of great importance to all those working with criminals or delinquents and trying to assess reasons and possible cures for crime: Dr. Glover is brutally and rightly frank about the dangers and difficulties of the necessary multi-disciplined research: 'it is essential that each discipline should not only provide serviceable *definitions* of its own concepts, capable of paraphrase in terms of the cognate sciences implicated in any given research, but disclose its code of *interpretations* . . . The value of any research lies less in the accumulation of new factual correlations than in the *interpretation of the correlations*.' This we have all found in practice to be not only true, but appallingly difficult to achieve. To clarify our own concepts sufficiently to explain them to others trained in a different school is one of our hardest and most necessary tasks. Dr. Glover adds a salutary note: 'it is equally important that all members of the team should clearly understand and respect each other's technical limitations.' I am personally in agreement in principle with Dr. Glover's views on the psychopathology of crime and the need for further multi-disciplined research in this field; but surely the psycho-analysts themselves should be prepared to do a great deal more

systematic research based on their principles put into practice, before they can hope fully to convince the community (and the law) at large that their interpretations of behaviour and its causes, and their methods of preventing and curing behaviour that is 'out of line', are satisfactory? Frankly, I think the onus is on them, at this stage, and I am sure it is not an impossible thing to ask.

It is pertinent too to consider the 'criminal' in relation to the society which condemns his actions, and the society's reactions themselves. Eissler<sup>1</sup> has pointed out that the terms 'crime' and 'delinquency' are 'meaningful only if viewed as actions performed by individuals with a specific background and history, living in a specific social climate, and laboring under specific conflicts'; he is arguing that any psychological definition of delinquency will both *include* and *exclude* cases which any particular society will label delinquent. And what of our own community, within which our particular delinquents function? We should surely be asking not only 'why and how does the delinquent develop his anti-social tendencies?' but also 'why does our particular society, why do *we*, react disapprovingly to certain forms of behaviour?' As Thor Heyerdahl<sup>2</sup> has shown, many Polynesians of Easter Island steal naturally: yet the British find crimes against property more disturbing than almost any others — why? And why our punitiveness in relation to homosexuality, for example?

Here, then, is a book which, like all those published by *Imago*, stimulates thought and clarifies issues with which all clinicians and educationists are involved: it gives us historical perspective, and facts on which to base our theories and our experiments. And in our efforts to convince those who still believe that punishment is the best deterrent, and common-sense the most satisfactory yard-stick, we can quote Dr. Glover: 'certainly so long as the existence and power of unconscious motives is disregarded, we cannot learn any more about crime than an apparent common-sense dictates. But crime and common-sense are refractory bedfellows!'

Margaret Duncan

1 *Searchlights on Delinquency*. K. R. Eissler, Ed. (Imago, 1948).

2 *Aku-Aku*. Thor Heyerdahl. (Allen and Unwin, 1958.)



## Shorter Reviews

**Skills in the Junior School**  
Beryl Ash and Barbara Rapaport.  
Methuen, 12s/6d

For a well balanced meal of good shrewd common-sense and sound educational advice, I strongly recommend *Skills in the Junior School*. The authors are well known as Lecturers in Education at the Froebel Educational Institute and as the authors of *Creative Work in the Junior School*.

They feel that there is still much misunderstanding over the optimum age for learning skills and even over children's need for good thorough teaching. They believe that children in the Junior School are expected to master many skills that are unsuited to them until a later stage, also that the change over from traditional methods to more active methods in recent years has often led to a state, in some schools, where skills are not taught at all, but where children are left to pick them up as best they may. They suggest that it is our job in school to see that the curriculum is so balanced that teaching is given in the best and most economical way possible, so that time and opportunity is left for the children to practise and use the skills they have been taught. The book is devoted to helping us achieve this balance.

The social skills are dealt with first, because the authors feel that all the other skills depend upon them. Establishing reasonable standards of initiative and responsibility, becoming socially aware of other people and discovering how to behave on different occasions are all facets that are considered in detail. In discussing other skills the authors enumerate some of the problems of individual learning which face both teacher and child: those for the teacher — of the class with its range of ability, interest, background and its varied rates and ways of learning; those for the child — of the kind of school and organization in which he finds himself. They consider the organization of work in the class and the different kinds of organization for learning within the school, such as streaming, cross-classification, time tables, and class, group and individual teaching.

A chapter is devoted to the place of class, group and individual teaching and to the provision of material for individual learning.

Plenty of useful suggestions for helping children to use books well in reading for information are given, as well as a good list of reference books that have been found particularly useful. Following the chapter on Reading for Information are two others devoted to the ways of using assignments and evaluating work. Examples of ways in which assignments have been started with different classes in the Junior School will prove of real help to any teacher who is convinced of their value but is doubtful how to begin.

The authors believe that perhaps one of the most important contributions we can make to children's all-round development is in helping them to evaluate their work and behaviour. They suggest that the most profitable ways of helping them in this are by discussions, by individual or group comments, by keeping records and by the marking and correcting of work. Many teachers will find the actual questions set for discussion and the different examples of records kept by pupils and teachers particularly interesting and helpful.

In the final chapter, *From College to Classroom*, the authors present extracts from accounts written by three young teachers after their first year of teaching. Students in Training Colleges, teachers on the threshold, please read these extracts. They will save you many needless worries, and also, if you pay heed to their advice, even the 'Head' may prove to be more pleased with life!

David A. Robinson

**This Modern Age**, by F. C. Happold. *Christophers* (6th Edition), 10/6

*This Modern Age — An Introduction to the Understanding of our Own Times* is an ambitious title to give a book of only three hundred pages, and one might feel at first sight that the author was attempting an impossible task. But on reading it, I found that Mr. Happold had written a clear, controlled book. I am obviously not alone in thinking this, since *This Modern Age* was first published in 1938 and is now in its sixth revised edition.

The author, as he explains in the preface to this edition, has written a 'background' book. He could not hope to pin down the essential points

of events as they happened, since in the confused whirlpool of politics and economics trivial events become of vital importance and seemingly vital happenings have no important outcome. Also it would be impossible to introduce great detail into such a study. The book would lose its point and its sense of wholeness if it were loaded with facts and ideas.

The author has realized the limitations imposed by his task. He presents his material in a very orderly fashion and never attempts to display his knowledge or state personal views if, by doing so, he would hinder a concise, objective examination of the facts.

The book has been clearly divided into four parts: the economic background; the political background; the historical background; and the cultural background. Since, as far as possible, each of these aspects is dealt with completely in a short, concise chapter, it would be quite possible and profitable to use this as a reference book, but the sequence of chapters is intentional, and the background to the understanding of our own times is logically evolved throughout the book.

Some of the chapter headings resemble those to be found in a very preliminary book on civics or social history, for instance: 'The Development of Transport', or 'How Government is Paid For'; however, as a sixth-former, I found them most enlightening. Mr. Happold is able to present commonplace facts and ideas in a fresh and interesting light. In the section called 'Matter, Mind and Spirit', 'The Cultural Background' where ideas and judgments are concerned (the other sections call on the whole only for facts) the author has expressed such personal views as are necessary with restraint and a complete lack of bias.

In his last chapter only, 'Mind and Spirit', Mr. Happold makes a plea for objective thinking. He explains how scientists do not let personal bias interfere with scientific proof, and attributes our inability to solve the political, economic and social problems of to-day to an inability to face hard facts.

Mr. Happold's belief in our need to do so has clearly influenced his writing. The general impression gained from his book (which is more valuable than any particular infor-



## PITMAN PICTURE STORY BOOKS

by Louisa Holland N.F.F. (T.D.)  
Illustrated by Thelma Stanley.

*The main purpose of this series of twelve books is to provide books that the children will want to look at, pictures they may talk about freely, and script they may attempt to read. The incidents of each story are within the children's environment and are readily accepted as part of their experience. Each of the twelve books tells a story about the doings of two children, David and Joan, and their pets - Sally the dog, Tim the rabbit, Thomas the tortoise, and the Cat. These reading corner books are illustrated in colour line drawings. Twelve books, 1/8 each.*

**PITMAN**

mation it may supply) is of the need to categorize and clarify the complex and confused problems of to-day and to consider events frankly and in their true context. Mr. Happold has clearly and sensibly offered the facts and his humble opinions, for us to consider as objectively as we can.

Jonathan Miller

Piet Bakker. *Ciske the Rat.* (Michael Joseph 1958 15/-).

This is a simple story well told. The publisher's note tells us that Heri Bakker was a schoolmaster 'and a very bad one', so he turned to journalism. On the face of it there is nothing very unusual in the story nor in what we are told of the author. Ciske is a little boy about eleven years old, living in the slums of Amsterdam. He is when we meet him already a delinquent with a police record — not at all surprising when his background is unfolded: his mother is very little better than a common prostitute, his father a drunken thriftless sailor whom he seldom sees. That he pulls through is due to the love and understanding of his schoolmaster — it is he who tells the story.

From these bare outlines there would seem to be no particular reason for this note. In the last twenty years or so there have been a number of similar stories with situations not so very different: yet in reading *Ciske* one senses a sincerity and directness and a depth that is so often lacking in the average run. What also comes out and is, perhaps, most interesting to English readers is the strength and the weakness of the Dutch State system. I know of no book in English which gives one the feeling of being 'inside' a Continental school as this does. Yet it is the picture of a very formal school. The class (of 48 juniors) do fractions, analyse sentences, read round the class. Boys and girls are segregated though they are in the same class, and they have to sit where they are told or placed. But in spite of it all they are being carefully observed — and helped. 'I usually pay a lot of attention to the way in which children behave to one another'; 'One never knows exactly what is really happening in a class.' These and similar remarks are the flashes of illumination of the real schoolmaster. Two portraits stand out; the schoolmaster Bruis, and Maatsuyker the headmaster. They represent two different schools of thought, the new and the old, as is

sufficiently shown when the Headmaster after a conference with his staff over a matter of discipline bursts out:

'I know very well that you all consider me to be an old-fashioned crank . . ., but all of you with your humanitarian whimsies would like to transform the school into a home for juvenile delinquents. This I wish to prevent.'

Yet, there is really no ultimate difference: both seek for the good in the boy, and when there is real trouble and Maatsuyker has to testify in Court, this is what he says:

'Ah, complaints, complaints . . . with children there is always this sort of trouble. It is always so at that age. The boy had first of all to get used to a real school. But as soon as he understood what it was all about he became a good boy. We had got him on the right road when the tragedy occurred.'

The story begins abruptly and, perhaps, with no inkling how it is going to develop; for it is the story not only of Bruis's growing understanding of his pupils, but also of his headmaster and ultimately of himself.

I can well remember the day Ciske came to our school. 'Today we are getting a type who will make our lives a misery', said Maatsuyker, the Headmaster, as we stood smoking our cigars in the corridor before classes began.

'A terrible type. And is is you, Bruis, who are privileged to have him in your class. . . A pearl, my dear fellow; one that they wanted to get rid of from the Roman Catholic school and have turned over to us . . . He is already not unknown to the police, in fact a typical juvenile delinquent. He apparently threw an inkpot at the head of his former class mistress.'

Maatsuyker then proceeds to lay down the law on how to become a good schoolmaster, which includes giving the boy a good thrashing. Then the boy himself appears in the corridor, undersized and apprehensive.

'Ha! There he is!' exclaimed Maatsuyker and immediately went up to the boy, to stand towering four square over him. It infuriated me to see that he gave the boy quite unnecessarily a clip over the ear. At the same time, we heard his rasping voice again:

'Why don't you take off your cap? Get on with it — take your cap off!'



The fool! All the children used to run along the corridor with their caps on.

And so we are introduced to Ciske and his school.

Bruis has already determined to win over the little waif, but his first approaches are not very successful, not only because of the atmosphere already created but because he has not himself yet learnt his job. One of the attractions of the book is that we see Bruis learning as well as his class. He is an exceptional teacher, for it is surely the exceptional teacher who will take the trouble to find out what lies behind this façade of hostility. So after an unsatisfactory interview with Ciske's mother at the end of school, during which he is given freedom to thrash the boy as often as he wishes, he goes along to find out something of his background.

After school, I went along to the street where Ciske lived. I found tall tenement houses, with only a glimpse of a grey sky between them, and a thin drizzle of rain falling into numberless dirty puddles.

Why must children grow up in such surroundings where there is not a trace of colour? My God, even if their families live in a single room, can't they at least have a sister wearing a clean apron, and a smiling mother! What can we expect from a child that has none of these things?

Why is it that, on the whole, the children feel well and happy at school although it is a dreary building where the walls run with damp? It is because there is a warm, human atmosphere there — if one forgets about the few teachers who are too free with the rod!

Because of this warm, human atmosphere, I still like to be a teacher.

From time to time the narrative comes to a halt in reflections or asides which contribute so much to the reality of the book.

We very often have to protect the children from their natural guardians. Upbringing for them presents no problems. When somebody wants to keep rabbits, he acquires a textbook about them, because rabbits cost money. But children — they just come! Why should one worry too much about their upbringing? . . .

An outsider like the Rat is bad for any community. A class is a class, even though it is a mixture of

bright boys and dunces, of well-behaved and troublesome children. I had grown fond of the Rat. But he had to stop being the outsider in our community. [the 'our' is significant] Somehow I had to achieve this. Once I could make Ciske understand that the whole world was not against him, I would have made a start.

Bruis realises all the way through that example, admonition, coming more than half way to meet the boy, will not produce the result. He can only wait for Ciske to belong to the community. What one sees is how the community itself acts, — first through Betty the dunce in academic work, but with other most desirable qualities, and then through the tuberculous Dorus who is weak and helpless, to whom Ciske can become protector and guardian, and in his turn bring *him* into the activities of the community, though, indeed he had always been one in spirit. So although Ciske is not immediately accepted into the community he loses by contact some of his hostility: he is not completely an Ishmael.

In a childish quarrel, of course, Ciske had to use a knife, and so we meet Muysken, 'I'm from the Police — Juvenile Branch.' But his relations with the Rat are more than friendly — they are understanding, and because he is understanding his reproofs are taken very much to heart. This success stands out against Bruis's very obvious failure to break through the boy's defences; and he himself is well aware of this. An unfortunate remark of Bruis broke up the situation:

My remark had interrupted the conversation of intimate friends. Ciske's face became like a mask. He did not answer me, and I felt a certain bitterness welling up in me. I envied Muysken the contact he had established with the boy. For the fat policeman, Ciske was nothing more than a naughty boy who had been up to mischief. But even so, his paternal severity evidently made an impression. What a bad teacher I must be, I thought, if I can't find the way to this child's heart!

But he cannot, at least not yet, and he feels completely and utterly a sense of failure. In an interview with the boy after school he loses his temper. He is, in fact, extremely jealous that his own approaches are not accepted while those of the mere policeman are. So he would give up. 'I would teach Ciske fractions and

the names of the tributaries of the River Maas, but I decided to keep out of it as far as everything else was concerned.'

But, as I have suggested above, it is not only the quality of the story and its telling that has an interest for English readers. There is the differing relationship which apparently exists between the teacher and the headmaster and the responsibilities of the teacher to his class. Again, the working of the Dutch children's Courts and the juvenile probationary system as they come out in the story suggest that in some ways they are more enlightened and advanced than our own somewhat more official approach.

This is a book that deserves to be better known amongst teachers and students than it appears to be. Stories about children and school of this quality are, unfortunately, all too rare.

The translation reads easily and smoothly and is obviously more than averagely competent.

D. C. Collins

**Man and his Music. Vol. II,** by Alec Harman and Anthony Milner; *Barrie and Rockliffe* 27/6

In the second volume of Barrie and Rockliffes' *Man and his Music*, Mr. Harman traces the history of musical thought and practice from the French *chanson* up to the cantatas, anthems, oratorios and operas of Handel and Bach. As in his first volume, so in this second, he relates musical experience to the main historical events of the two centuries under consideration. For instance, the far-reaching effects upon music of the Reformation and Counter-Reformation are dealt with at some length. Also in chapter 2 we are given a wonderfully vivid picture of the remarkable developments in the arts of painting and sculpture; in literature and philosophy; in science, making unthought-of strides; with astronomy revealing the world's place in the Universe, and the world itself expanding through the explorations of the great navigators, whose discoveries stimulated the intense interest in the natural sciences that marks the Renaissance as one of the greatest epochs in history.

Against this background of recorded achievement, however, historians have neglected, or at most merely mentioned, the contribution made by music to the thought of this period. This, as Mr Harman points out, may be due to the fact that until recently very little music of



the fifteenth century has been available in modern editions, and the editing of early manuscripts and prints is a highly specialized job, demanding both knowledge and skill.

To-day, however, a great deal of scholarly work has been done, and we can now assess the value of, and enjoy a body of, magnificent music, ranging from simple part-songs to elaborate choral and instrumental works, that was unknown to our grandparents. As I have said, Mr. Harman places before us this body of music within its social context. Keeping steadily in view the broad historical movements throughout Europe, he fills in the outlines with an incredible wealth of detail, dealing as need arises with matters of technique and musical theory, and even the mechanical evolution of musical instruments when such things have a bearing upon his main theme. He analyses and explains the changing structure of music, and notes the contribution made by this or that composer in each age, and shows how he has influenced the general trend: and he shows also how the composer himself was influenced very often by church and court, or merely by fashion.

There emerges from this study of growth and change the interesting fact that any development in art does not supersede what has gone before, as for example is the case with mechanical invention. The music of Lassus, Palestrina and Byrd

is as vital to-day as it was in the sixteenth century... as indeed are the plays of Shakespeare. With this in mind, Mr. Harman discusses authoritatively the question of present day performance, and makes many valuable suggestions regarding the use and suitability of available instruments, number of voices to a part, and the manner of singing and playing. It is only by hearing this Renaissance and Baroque music as the composers intended it should be heard that we can fully appreciate its beauty.

The final chapter, by Mr. Anthony Milner, covers the development of instrumental music up to Bach and his contemporaries.

Not only to the student, but also to every music-lover, this book will be invaluable: a book to possess, to read, and to re-read. There is an appendix of recommended books for further study, and a very useful seventeen-page index.

John Bickerdike

## Letter to the Editor

10th, September, 1960

Dear Madam,

...I enclose a copy of a Report which I hope you will review and help us sell. As you know, we are always going beyond our means due to the pressure of the needs we face and this report was no exception. The price is 6/- including postage, and the title is *Forward Trends*.

Obtainable from the address below.

This information may be of interest to you and I hope, to some of your colleagues:

1. I am attempting via the N.U.T. to call together a National Council on the Handicapped Child (or on 'Special Education') with a view to each discipline aiding the others.

2. The N.U.T. will in March be publishing a book I have written on 11+ Rejects or 'The Submerged Tenth' which may have a bearing on the theme you mention 'the needs of Adolescents'. It is directed towards teachers and others professionally interested.

3. Our next Conference will be held in Cardiff during the Easter vacation. The 1962 Conference will be in London and will again be an international one. This time we hope to form some kind of international committee with the emphasis on educational aspects of this work. I am hoping that UNESCO will co-operate in this venture as a number of countries have sought to encourage an international committee on Special Education but without more than regional success so far.

4. The Guild is just about to become incorporated. Membership is open to any professionally concerned with the backward child, anywhere.

I hope the above sketches something of our plans and activities.

S. S. Segal, The Guild of Teachers of Backward Children,  
32, Revell Rise, Plumstead, S.E. 18

## Directory of Schools

### MOIRA HOUSE SCHOOL

EASTBOURNE Telephone: 210

*Recognized by the Ministry of Education*

Boarding School for Girls from 10 to 18  
Junior day girls 5-9

Headmistress: Mrs. D. LADAS (M.A. CANTAB)

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Clarence Lane, Roehampton, London, S.W. 15

There is now a waiting list, and early application is desirable for places in September for boy and girl boarders aged 7-13 years A country school near London.

Apply: Headmistress Miss S. M. Macleod N.F.U.

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A Public School for Girls situated in large grounds three miles from the centre of Bristol. Boarders are taken from the age of 7. A high standard of scholarship is maintained, while at the same time interest in Music and the Arts is encouraged. Importance is attached to the study of current affairs and to the development of an international outlook.

### WENNINGTON SCHOOL

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Founded 1940. Boys and Girls, 8-18

A new type of Boarding School, well-organised and efficient without losing the family quality of life. Wholesome vigorous community providing a training in disciplined co-operation and practical social responsibility. Well balanced curriculum. Graduate teachers.

KENNETH C. BARNES, B.Sc.



## MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

Practical and cultural education for boys and girls (9–18). School life and curriculum planned to help children to develop into co-operative and constructive citizens. School farm ensures healthy diet. T.T. cows. Fees: £90 per term (inclusive).

## FRENSHAM HEIGHTS

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*(Recognized by the Ministry of Education)*

A co-educational boarding school beautifully situated in grounds of 170 acres.

Boys and girls aged 11–18 years are successfully prepared for the G.C.E. and for University entrance. Arts, Crafts, Music and Drama fill an important place in the life of the School and there is a variety of voluntary activities (including sailing) which encourage initiative and enterprise.

The community is one where individual freedom is fostered together with social responsibility. The school has a fine games field, swimming bath and gymnasium.

Prospectus

and further details are obtainable from the Headmaster: S. L. Hogg, B.A. (Oxon.)

## KILQUHANITY HOUSE

CASTLE DOUGLAS

SCOTLAND

FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees: £ 180—£ 240 per annum

Headmaster:

J. M. AITKENHEAD, M.A. (Hons.), Ed.B.

## DARTINGTON HALL SCHOOL

A co-educational boarding school for 250 boys and girls in the centre of a 2,000 acre estate. The school embodies the high intellectual standards of the best traditional schools, and gives special attention to Arts and Crafts, Drama and Music. It combines a modern outlook which is non-sectarian and international with a free and informal atmosphere.

Boarders 9 to 18

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*All enquiries to the Principals,*

*Dartington Hall School, Totnes, Devon.*

H.A.T. Child, B.A. (Cantab.)

L.A. Child, B.A. (Cantab.)

## ABBOTSHOLME SCHOOL DERBYSHIRE

*(Postal Address: Rocester, Uttoxeter, Staffs)*

Headmaster:

**Robin A. Hodgkin, M.A. (Oxon.)**

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A School for boys of 11 to 18, preparing for entrance to the University, and for business or professional careers. Classes are small, usually between 15 and 20. A normal range of subjects is taught to "O", "A" and Scholarship level. Craft, art, music and physical education form an essential part of each boy's course. Christian worship is given a central place in the life of the community. The hill country round about, the River Dove and the 90 acre farm (T.T. herd) are a valuable setting for an education whose aim is the fullest development of personality. Entry at 10-11 and 13. Several Scholarships and Bursaries of from £50 to £200 per annum are offered on the results of entrance tests held at the end of March each year.

Prospectus and details of admission and scholarships may be obtained from the Headmaster.



# THE NEW ERA

IN HOME AND SCHOOL

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## The International Council for Children's Play

**T**HE INTERNATIONAL COUNCIL for Children's Play (ICCP) was formed at a meeting at Ulm, Germany, in July 1959, of representatives from twelve countries. The initiative for this meeting was largely that of the Arbeitsausschuss Gutes Spielzeug (Voluntary Committee to promote Good Toys) which has been engaged for some years in giving a seal of approval for good toys and in organizing a travelling exhibition. It was encouraged to hold this meeting by Children's Play Activities of London, another voluntary committee, which has similarly been engaged in promoting good toys and extending the understanding of the importance of play for young children. Both the German and the English committees considered the time ripe for organizing the movement for better play and toys on an international level. It was decided to hold the second conference in England.

This issue of *The New Era* deals with this second conference which was held at Brighton, October 13–16, 1960 and was attended by about 50 representatives from 13 countries.

The foundation conference at Ulm was largely devoted to a consideration of toys — what sort of toys are most useful to children of each age. It was implicit in the discussion there that the toy industry is not well geared to supplying children's essential toy-needs, and toy-shops by no means as helpful as they might be in aiding parents to select suitable toys. It had been, and still is, the special, concrete and practical task of the German committee to try to remedy these specific defects operating against children's play. This committee's experience of having to struggle with the world of commercial interests gave the foundation-conference a very 'down-to-earth' approach to toys and play. It intentionally involved itself in fact and detail rather than in principles. The

German committee has already (working since 1951) been able to establish itself as an important influence in relation to toy production and purchase and has gained some government support.

It is this practical engagement in promoting better play, and things to play with, which forms an essential feature of the ICCP. Reports from the various countries represented at Ulm and Brighton show in each case a similar participation in practical questions.

The second conference, at Brighton, aimed at broadening the approach of the ICCP. To discriminate with regard to toys and to advise on their selection, one has to understand with some precision the purposes and role of play in child development. In an introductory address at Brighton, Miss D. E. M. Gardner stressed with clarity and example the importance of play to the child, physically, mentally, emotionally and to the child as an integrated being. Secondly, a written survey of theories of play and research into play (based on a much longer work by Miss U. M. Gallusser) was presented for members to consider and add to, before adopting it as an ICCP document.

This consideration of play led immediately to a further question, a little more removed from toys but still pertinent: the place or situation of children in the modern urbanized and industrialized world. Not only have both place and time for play shrunk, but most aspects of living, which in a small community in former times were easy to understand and therefore easy to 'play at', have become incomprehensible to children. They do not understand, for instance, what adults, primarily their parents, do in their occupations, which are generally remote from home. Children are thus detached, as it were, from the modern world though in the middle of it, and have not



proper clues to patterns of growing-up. Modern conditions, moreover, progressively debar adults from appropriate play in their own lives and thus from a deep understanding and sharing of children's play. Professor Dr. H. Hetzer contributed a valuable paper on this growing and alarming estrangement of adults from children in the world of play, and on children's consequently diminished play-opportunities and lowered estimation of the worth and value of their own play.

The conference at Brighton did not however confine itself to a consideration of children's play in the industrialized world. Representatives from India and Africa described problems of play of children living under quite different conditions. Thus the conference gave its attention to play in regions which are wide both

geographically and culturally.

A Statement stressing the importance of play and advocating ways for its better provision was agreed, and is published below.

A draft bibliography of many hundreds of books on play was provided; films on play were shown, a visit to the Toy Museum at Rottingdean was made; the Mayor of Brighton gave a reception. A full report of the conference will be available shortly from Children's Play Activities, 94, Wimpole Street, London W.1., who were responsible for financing and organising the conference.

It is intended to hold the 1961 conference in Holland, where University teachers and workers in schools and family affairs will co-operate to make the arrangements.

*Paul Abbatt*

## Children and Play

*D. E. M. Gardner, Director of the Department of Child Development,  
University of London Institute of Education*

PLAY, with its bubbling life which wells up in children from their own inner motive, has puzzled psychologists and incited many of them to define and explain it. I remember once asking a student what she would say if a being from another planet asked her what play was. She said, rather solemnly: 'I think I should say it was the opposite of work.'

But you only have to say that to dismiss it. Play isn't really the opposite of work, surely. To the children it can be the most serious and the most hard work. I can remember a delightful inspector — who had been full of interest in what the children in a junior school were doing, and who told them as he said good-bye: 'Well, I shall come and see you again. I have been so interested and you have got such a lot of things to play with, haven't you?' They were really hurt. They said 'We don't like him — he thought we were playing.' So they *were* of course, but so whole-heartedly and with so much effort and energy that they wanted it recognized as work.

I do not think there is very much difference in quality between the child playing with his whole heart and anyone working on a job which

they deeply care about and love and want to do well. That is why it is so difficult to discriminate between work and play. Perhaps the baby is the wisest of us all; he doesn't try. And at a time in life when even the most rigid educator doesn't attempt to educate by any means except play, a child learns amazingly well. As Gesell says, the baby at the end of the first year has more in common with the adult than with himself at birth, and that knowledge has been acquired through play, through an endless experimental investigation, — the drive always coming from within. That is the real — perhaps the only thing — we can say that characterizes play: the child's inner sense that he is doing something that he wants to do, that he believes in doing and that he intends to do.

Play is a very wide word. It includes all the things that all the theorists have said about it, but it seems to go further than that. Think, for example, of the theories we associate with Spencer and Schiller that 'play is a discharge of energy'. This is perhaps one of the least satisfactory theories of play, but there is some truth in it. If you see a group of 8 or 9 year



December 1960

old boys who have been boxed up in one of those classrooms where there is no room to move, there is no doubt that, as they tear round the playground, they are working off their energy. The same thing happened in primitive times, and Cicero says of it:

'Striking indications are not wanting, more particularly, no doubt, in man but also in every living creature, of the presence of a positive craving for constant activity. Perpetual repose is unendurable on any terms. This is a fact that may readily be detected in children... Even infants, we notice, are incapable of keeping still... We are designed by nature for activity.'

He is only referring to physical activity, for I don't think he had begun to grasp the enormous mental activity that accompanies play; but there you have some confirmation that the using up of energy is very important to children.

Then there is the opposite theory that children play in order to rest when tired from work — the recreational theory. There is again some truth in it. I have worked in play centres: in fact, I have organized my own play centres for twelve years in four different cities, and I can think of countless examples of a tremendous outpouring of energy in play. But I can also think of many examples of children who used that opportunity because they needed to rest, — little girls very often used as drudges to younger brothers and sisters; children who did many outside jobs, and who were also sometimes working very hard in school. These seemed to need the play centre to relax in. They would go into the little children's playroom and be babies themselves for a little, letting the sand



More in common with an adult than with himself at birth Gesell

trickle through their fingers, dressing up, not so as to act a play, but to dance, to pirouette in front of a mirror, then going to jump up and down the stairs and run about, not apparently engaged in anything very purposeful. Then sometimes, after an hour or so, a girl would suddenly go and do something on her own level with great interest, as if she had satisfied her own primitive wishes to be the baby instead of always being in charge of babies, thankful to have been able to let down standards and relax; she has probably been helped to go back to the responsibility of real life.

In other words, a concept as wide as play allows for recreation and rest, as long as we look upon neither as the whole of play.

In the same way Karl Groos had the idea that play was a preparation for life. As long as we don't interpret it too narrowly, how true this is. The kitten with the cotton reel may be learning to catch mice in later life, but we mustn't begin to see children as practising in



play the actual definite skills they are going to use in the real world. I remember, in the early days, a very earnest child psychologist I knew asking me whether you could buy toy stethoscopes. I said I had seen nurses caps and aprons, but not a stethoscope, and he said: 'My little girl is 3, and I do want her to be a doctor when she grows up, and I think if she played with a stethoscope now it might encourage her in that direction — play is so important.' I said 'Well, if this were so, wouldn't the whole world be full of bus conductors and air pilots? We wouldn't have anybody at all for the clerical or the learned professions.'

(I remember a psycho-analyst saying: 'If I could only do something which can be heroic in the eyes of my little son he would be so grateful! He does the best he can. He says, "I know, daddy, you are a doctor, and you have a book to put down the people's names", and he tries to play this!')

In play, a child is able to practise, not petty adult skills, but imagination, self-reliance, self-control the capacity to co-operate with others. All these things are tremendously important in life. Of all the older play theorists, I feel the most sympathy with Groos, if only because of one wonderful sentence: 'Children don't play because they are young. They have their youth in order that they may play.' Some children are deprived of play, and then sad things happen to them.

## THE VALUE OF PLAY

There have been periods when teachers as a whole have been unaware of the value of play, and when parents too, have under-estimated it, and when the child has been urged to turn away from this trivial pastime and give more attention to his study. But the great teachers through the ages have recognized its value and I think the ordinary spontaneous parent has always recognized it.

From primitive times toys have existed, made no doubt by parents for their children. The parents, remembering their own play when they were children, have recognized — perhaps not very consciously or in an articulate way, — that the child will need to play. I must say that

one memory has come vividly to my mind to-day, among so many people from Germany, — the joy the toys from Germany gave my childhood. I suppose my most beloved dolls were made there. You had the art of making toys which were very dear and warming to the heart of Edwardian children, because you made dolls on which a child could use imagination — not a baby always crying; not a doll always sitting down. They were dolls you could dress as a fairy if you wanted to, or could have as your little girl, or turn into your baby, or you could use in the character of Joan of Arc — they could be anything. They were attractive and not too committed to one role.

Well, just as I cast my mind back in a nostalgic way to the toys of my own childhood, I suppose that those primitive parents felt children wanted things to play with because they themselves had wanted things to play with. At one time I did some searching for references to the need to play in very early writings. I was started on my interest by a man called Walter Wood, who wrote a book, published in 1915, on children's play. I never heard anything more about him, and I am rather afraid he may have died, because the preface was dated Aldershot, 1915. But he collected certain sayings from philosophers through the ages. I used some of his, and went on and found some more. Here are a few.

There is a fascinating one in which Plato really advocates the nursery school:

'At the stage reached by the age of three, and

## BRAZIERS PARK

*School of Integrative Social Research*

### CHRISTMAS FARE

Dec. 16—19	<b>International Pre-Xmas Party</b>
Dec. 23—28	<b>Braziers Xmas Festival</b> (also Art of Living Research Group)
Dec. 30—Jan. 2	<b>New Year Party - Square &amp; Country Dancing</b> (also Book-binding)

*Further details from:*

THE WARDEN, BRAZIERS, IPSDEN, OXFORD



the after ages of four, five, six, play will be necessary . . . There are games which nature herself suggests at that age; children readily invent these for themselves when left in one another's company. All children of the specified age, that of three to six, should first be collected at the local sanctuary — all the children of each village being thus assembled at the same place. Further, the nurses are to have an eye to the decorum or indecorum of their behaviour . . .

The nursery school teachers in those days were often very highly educated people.

That is from Plato's 7th Book of *The Laws*, and there is another one from *The Republic*: . . .

'Our children from their earliest years must take part in all the more lawful forms of play, for if they are not surrounded with such an atmosphere they can never grow up to be well conducted and virtuous citizens.'

And again from *The Republic*: . . .

'Let early education be a sort of amusement, for that will better enable you to find out their natural bent.'

In other words, you can learn about children by watching them play. We sometimes think we are rather new in discovering that!

Then a fascinating one from Aristotle: 'Play should be introduced under proper regulation as a medicine.'

Had he begun to realize the therapeutic value of play, in which we think we are very modern?

Rousseau says:

'Work and play are alike to him (i.e. the child); his plays are his occupations and he sees no difference between the two.'

And Richter in 'Levana', Book III:

'The usual games of children, unlike ours, are the expression of serious activities, clothed in lightest wings' — a very delightful expression, I think, of play.

Then Froebel, who is so rich in quotations

that you don't know which to choose, — no wonder he was called 'the apostle of play' — but I chose a few: . . .

'Plays of childhood are the germinal leaves of all later life, for the whole man is developed and shown in these.'

'Play is the purest, most spiritual activity of man at this state (childhood) . . . which gives joy, freedom, contentment . . . peace with the world; which holds the sources of all that is good. The child that plays thoroughly . . . will surely be a thorough, determined man capable of self-sacrifice . . . play at this time is not trivial, but highly serious and of deep significance.'

I really think, if we could keep the play spirit throughout education (giving it different names at different ages) we should preserve unbroken the spirit that leads to real research at University level — research that comes from such an intense desire to understand that no effort is too great — the sort of spirit which animated Ehrlich when he called his discovery '606' because that was the number of trials needed before he achieved success.

How different from the spirit of a young man who came to see me some years ago and said: 'I want to take a higher degree and I will have to do research and I am mathematical so I had better do something statistical. Will you suggest a problem?'

Now that is a spirit of rather dreary conformity. 'I have to get my qualifications: I have to go through this process: tell me what to do and I will go and do it' — so different from the spirit of play which animates real research. This is the sort of thing that happens, I think when you give children tasks to do in which they see no purpose.

*School Teacher*  
There is a great willingness on the part of children to accept hard work — routine drudgery — for the sake of an end they understand, but I don't think we ought to ask them too often to do things which to them seem pointless. If a child really wants to gain some mastery, he can usually see the need for practice. If he can't, maybe we are teaching a thing a little too early. I am not





Look, it's rolling!

saying that they should not do any practice work for the sake of acquiring skill; as a secondary motive we can use our devices to make it interesting, and we have didactic apparatus which to some extent does that. But that should not colour education too much, or you may get the dying down of genuine intellectual zest. If we are to educate people able to face the tremendous complexities of our present world, let alone those of the world of the future which we can only begin to imagine, we need above all that genuine drive for the best.

Where perhaps our age has gone just a little further than past ages is that perhaps *more* of us now recognize things that great persons in the past recognized. For instance, we are aware of the importance of play for physical development and bodily health. It is active exercise in the open air which is such a safe-guard to the health of children — out-door toys, logs and planks, earth and water, constructing wigwams

and ships and houses and caves and gardens — the whole of the outdoor world fascinates them if they are allowed to play out of doors.

I remember in my childhood, my otherwise enlightened mother was convinced it was a good exercise to walk a mile along a road and a mile back. We literally used to pray at the end of our prayers for a wet day so that we could stay indoors and engage in all the fascinating things one can do indoors.

What good that walk along a road was I have often wondered. We used to quarrel the whole time, partly because a grown up person has only two sides, and the one who didn't get in was trying to get in all the way; that was the only intellectual stimulus! On one occasion we found a packet of sandwiches tied up in a handkerchief left on a gate, and this was such a romance that every time we passed it we said 'there's the sandwich gate . . . let's see if there are sandwiches there.'

Yet in our garden there was a neglected field and two little woods, as well as all the part my father was cultivating. The earth was so heavy with clay that you could dig it and model with it, and on those blessed occasions when you were allowed to play in the garden you were endlessly active and taking tremendous exercise and doing the most worth-while things.

Muscular control, we know, is achieved by climbing, skipping, playing with balls, hoops, stilts, and roller skates. When we turn to the question of emotional stability and mental health, play does help to clear up psychological defects. But of course, we didn't always know this. I was running my second play centre in the 1930's for two reasons: one was that the



children of the town I was in had very little place in which to play and the students I was training were sympathetic to the children and said 'couldn't we have a place for them?' They had seen London play centres and felt that in a little cathedral city the children's needs in play were just as great and we were all people who liked children. And I had a secondary motive — I could have my students get to know the children out of school, to know them as people, have contact with them two or three times a week for two years when they were with us for training, instead of only during a few weeks of school practice. Neither the students nor I dreamed that we were going to help difficult children to be less difficult.

I was utterly astonished when the teachers of the school began saying: 'I'm so glad you are having so and so — he's much easier to deal with than he used to be' and when we found that social workers and ministers were saying: 'Could you have this child — I think it gets him under a good influence'. Indeed, we found ourselves that quite gravely disturbed children were becoming friendly and not so difficult, and they told us that in the schools they were learning to read better. It didn't seem to me we were doing anything that should have this effect. We were merely feeling friendly with children and trying to give them a good time.

We then discovered from the Child Guidance people that play itself was therapeutic and I remember, when I came to London to study with Susan Isaacs in the Department of which I am now the head, my great passion was to try and understand why on earth and how on earth play can help a child with emotional difficulties. One smiles now because the fact has become so familiar! I think I would say now that the ways in which anything creative — and play is very creative — helps first of all, is that it acts as a deep reassurance to children. They can be people who do good things, who make pleasant things, who give pleasure to others.

As Susan Isaacs very vividly puts it in one of her books, it is so easy for

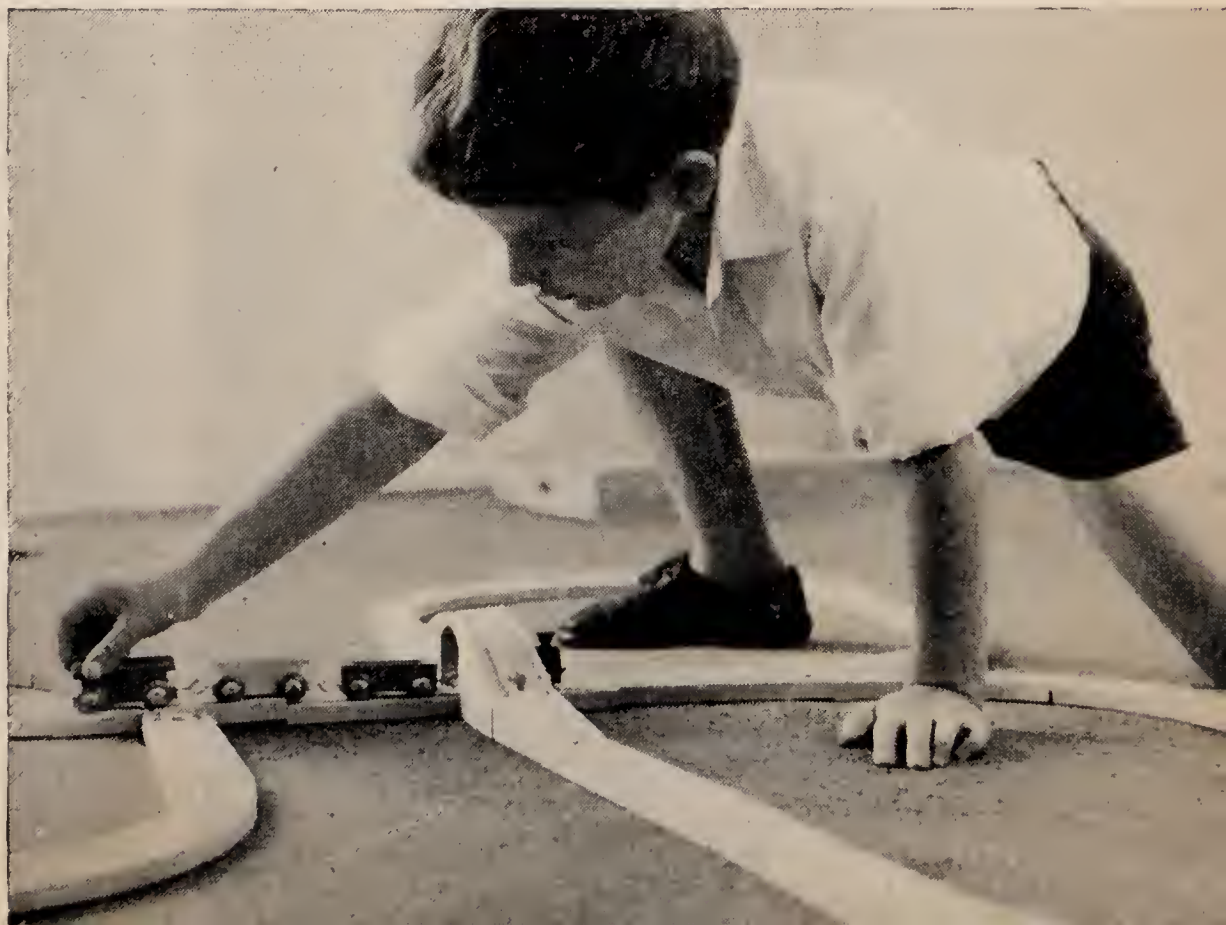
the little child to destroy, to consume, to break, to make a mess, to do damage, but so difficult to construct, to give good gifts, to do all the wonderful things that grown-ups do. And children sometimes despair of ever being able to be as good as we are and sometimes envy us for the things we can do. In the world of play a child gets many reassurances — he can make a picture that somebody thinks is lovely: he can make a little gift that somebody values: he can help another child's idea to go forward: he can take unpromising material and make from it something which is the embodiment of something which is in his own mind: he can use his play not just to mess, but to model: he can turn what might be a mess of paint into an attractive pattern: he is getting the sense all the time that he, too, can do good things and he can repair damage. If he knocks down another child's tower of bricks he can help build it up.

This, with the support of the right kind of grown-up, is tremendously reassuring.

We also know that by bringing out into the open and sharing anxieties and fears which unconsciously are causing great distress and lack of energy, these terrors become less terrifying. And all their life of make-believe play in which children engage allows them to externalize these anxieties.

I think there is a good deal of misunderstanding here. People are inclined to say: 'If a child has suffered from the death of someone

Lines . . . .





he loves, or has had a painful time in hospital, the poor little thing doesn't want to play it.' If a child has lost a great friend who has died in hospital and you find him playing 'hospitals' and 'somebody's died', don't try to turn his mind off it and take him away from it. It may be the way he can deal with it.

It is a great mistake to think that, if a child is playing 'aggression' in make-believe, you will make him more aggressive by letting him do so. You hear people saying 'don't hurt the poor dolly,' when the child who is coping with his jealousy of a younger brother or sister manages to give a doll a good shake instead of doing what he would like to do to the baby. Somebody says 'it's very unkind to hurt the poor doll' — but if you say this you are sealing up the safety valve. The child himself senses that there is a difference between smacking the rag doll and smacking his baby brother, but if the grown-ups don't see any difference, I think we put him into a great state of bewilderment.

I find, again and again, that in their make-believe aggression children are very controlled about real aggression. I am sure it's one of the ways in which they deal with it. 'I need not really hurt people, I can just pretend.'

I was once led round in chains by two little Red Indians dressed up as fierce warriors. They began by saying 'Are you busy, Miss, or can you be taken prisoner?' I said 'No, I'm sure you can take me prisoner.' So they tied my wrists up and said 'come on'. They were being very fierce, and in leading me round one of them pulled the rope round my wrists a little tight. I said 'wait a bit, it's hurting.' 'So sorry, Miss,' they said 'all right now?' and they loosened the rope. I said 'Yes, it's all right', and they said 'Come on, we'll scalp you!' In the real world they took trouble not to hurt you at all. But in the make-believe world they were cooking you and having you for dinner.

Many of these children were sent to us as aggressive children, but we used to forget they were ever sent for that reason. The same children who were being so fierce to each other in play would go home, arm in arm, chattering about the fun they had had, and be prepared to share all this. I remember a most touching example of one little boy who had to

be away from the Christmas party at which they were going to act their own play about Robin Hood. He was not allowed to go because his young brother had got scarlet fever. I met him in the lane struggling to surmount his tears. But he said 'I had to tell you this because I couldn't let the gang down. I am the Sheriff of Nottingham — but Sam could do that part: he knows it.'

Sam was a child who was normally an enemy; they had quarrelled. But the gang must not be let down and the play must go on. Sam respected his knowledge and agreed to play the part. You can see the benefit to mental health of caring so much about the creative thing you are doing that you would let a child who is normally at enmity play your cherished part, rather than let it fail.

Children have a great love of power, and they often have a longing to manage us — we do such a lot of managing of them. — but on the whole we cannot let them do this. However, if we allow them control over material, they can very often sublimate in harmless or helpful ways their desire to be powerful and dominate. The reason perhaps why the very young child likes the very large toy is that it makes him feel more powerful. I always found in the Play Centres that the three-year-olds wanted the real pram and not the miniature one. We had one baby's pram which had no wooden parts but was only an iron framework. It was one of the most wonderful toys we had. The older children would use it as a chariot in dramatic plays, and I remember it being used as a coffin when a king was being taken to his funeral. The younger children would use it as a pram and give each other rides. Tiny children like to manipulate a pram of the size mother has. The little miniature things are often best beloved by the older children.

The little child has a way of wanting things the size we use them; I know it is more difficult for them, but that is what they are aspiring to. They have an uncanny way of knowing what we value. When we put them off with that nice toy while we play with the sewing machine, they have the idea that it is the sewing machine we really value and pay us the compliment of really valuing it too. That is



where nursery schools are so important. Children do want to do the things that mothers do. I think this opportunity of handling things which seem to be big and difficult is a very useful sublimation of their desire to dominate us.

Small children very often go through the phase we call 'negativism', in which they say: 'Do you want me to do it? Then I just won't!' — and one finds that there is less of that if they have things they can control and if they feel that we are on the side of their desire to gain power and we help them control things.

I can obviously go on expounding sublimation and all the impulses we can sublimate, but you know this. I would like to go on to say something about the tremendous value of play in helping children to know each other, to understand each other. It is in play that they begin to need the co-operation of other children. At first they exploit them a good deal. If they want to push someone in the pram, they find someone who will consent to be pushed. Later they discover that if you want to push and the other child wants to push, you have to do something like taking turns or the other child won't play.

The grown-ups of course are very helpful, because it is we who first suggest the idea of taking turns; it does not always occur to children. I remember a little boy at Susan Isaacs' school. She told me they had a potter's wheel, and one child turned the handle and the other made the pot. The little boy said 'Valerie, come and turn the handle for me, and when your arm gets tired...' Susan Isaacs thought he would say 'I will turn it for you'... 'I will get somebody else to turn it for me.' This is very characteristic of a very small child and it is we who say, 'You turn it for him a bit and then he will turn it for you', or 'Perhaps if you ride twice around the garden, you will be kind and let him ride twice around; then it will be your turn again.' And children discover what a lot of fun they can both have; they can keep each other company and yet have a share and enjoy sharing with a certain amount of giving up, and it is worth it. Out of that you get the most delightful co-operation arising such as in the case of the little boy who preferred to give his

part to his temporary enemy than let the gang down.

Children often form little gangs together, cheek by jowl with others which they are *outside*, and they will play competitive, rival games, sometimes. But, in a creative atmosphere, I do not think there is any bitterness in these things, and you can get the spirit of good sportsmanship very early. I have known children play in rival gangs at different things without a bit of real quarrelling, and I have known children create little plays for other children to watch and never saying whose was the best; they just said 'Did you like ours? Was it fun? I liked yours.' I think sometimes we feel that children are always wanting to compete with each other, when in fact they are quite willing to co-operate if we have play in a creative atmosphere.

We tend to make them over-value competition if education is so dull that the only way we can make it interesting is to keep on trying to make them compete with each other. I think, personally, it is a better preparation for life to use co-operation as much as you possibly can and to keep competition for the purpose of the game, in a spirit of good humour and not too solemn and serious and important.

You have sacrificed too important a thing if a child who is backward through no fault of his own is disliked, ridiculed, or shut off, because he will lose marks for his team. I find that in a creative atmosphere children use those weaker children; they don't throw them

Co-operation by Sympathy





out. There was a little boy in a Robin Hood gang who was very backward and never once remembered his part. He was Much, the miller's son, a very minor character with only one sentence to say. He never remembered when to come in. But the others, always in a perfectly good humour, said 'Come along, Frankie: your turn now', and Frankie came down from the clouds and said it. Never did they throw him out; he was always one with them, and he gradually built up his confidence. I don't think he ever acted that part well, but he was a much happier child.

In an atmosphere of competition, nobody would have wanted Frankie; where play is creative, you do not have to cold-shoulder any children, pushing them out and sending them away because they lose marks for you; if you do, you have lost the play spirit. I think some organized games are taught in an over-serious way, and I do not consider they ought to be called play. The organized game which the children have invented, and at which they are playing in a spontaneous, self-motivated way, we may perhaps include as play; but there are very serious games taught as a skill, where children are scolded if they make mistakes, and I can see no difference in spirit between that and a very formal grammar or mathematics lesson. In fact, I remember as a child being more worried about mistakes I made on the playing field than about anything I was ever likely to do in the classroom.

One last point about values — the value for learning. Children learn a great deal in their play. Very young children discover the nature of objects; that snow is not sugar, that you cannot pick up a sunbeam from the floor, that you can write with a pencil but not with a stick. The baby probably does think he could reach the moon and that, if he cries for it, his mother will hand it to him. It is in the world of play, when they move about, that they realize how far away some things are and how near others, the things you can and the things you cannot reach.

Later on, you will notice that children observe very closely the lives of people in the real world, because they want to play at being them; they will very often ask questions because they want

to get something right for their play. The motive for learning often comes from play. Many children turn to books to try and find information which will help them to make their play more realistic.

Mathematical ideas often take on true reality from the measuring and weighing in cookery, — and cookery is a beloved play activity of children if they have a chance — or from playing at 'shops' or with bus tickets. I remember one little boy from Canada (where there is of course, a decimal coinage system) asking me to collect bus tickets in England. Our bus tickets, of course, are every sort of price which fascinated him because theirs take them the journey for one price, however long it is. He was only six-and-a-half. He used to play with these bus tickets that he was a bank clerk and had all the bus tickets done up in rubber rings. I had to write a cheque saying how much money I wanted, and he would pay me in bus tickets — and that was English coinage, in shillings and pence — and make up a sum like 17/- from all these different bus tickets, giving me the right amount. It is the sort of exercise which, if you asked the child to do in school, people would say 'Much too advanced even for an intelligent six-and-a-half-year-old', and he was imposing this on himself in his play.

There are many intellectual satisfactions in play, and thinking on an intellectual level is often released by it. The sort of headmaster who would probably think that children were wasting their time if they played too much will often complain of children because they can carry out arithmetic processes but cannot apply them to problems. As Susan Isaacs put it: 'The quality of the mind that can perceive a hypothesis is released in make-believe play.'

You often find quite logical arguments going on between children in the endeavour to get their play realistic. I remember a little boy and girl who were playing together. The little girl wanted me to come in and wanted the little boy to want me to do so too; so she got him to do something for me. She said 'John, give this lady a cup of tea, because she is rather young', and then she said 'No, no, — because



she is thirsty and wants some.' Children are often most particular to get something correct in their play.

Such good thinking and reasoning goes on in play; this is partly why play helps children with emotional difficulties. When the real world is better understood, when there is more knowledge and more skill, the outer world becomes less frightening and the child has greater security, and a growing confidence that he can manage and control his inner world. The intellectual satisfactions are important in their own right, and they are also important in making for happiness and stability.

It is the younger children (under six) who are less particular about realism in toys. They will use their own vivid imagination, and be quite satisfied with a quite symbolic object for a train, whereas after six they begin to have a

longing sometimes for a model engine that looks like a real one.

Six and seven are most fascinating ages. The children are still with a foot in both worlds — that of very early childhood, when imagination knows no bounds, and that of the middle years of childhood, when you have a vivid imagination but clothe it in realistic terms. I have known a six-year-old long so much for a little model engine that his parents gave it to him for his birthday. He would play with it all day as an engine, with proper signals and lines, but when bedtime came, he would wrap it in a flannel nightdress, feed it with chocolate biscuits down the funnel, and take it to bed with him. You have that wonderful borderline between six and seven when they are half very little children and half, little scientists wanting to understand the real world.

## Notes on Impediments to Play and Ways of Overcoming Them

*Professor Dr. H. Hetzer, Weilburg*

**G**ENUINE and personality-developing play can only unfold where the child and his play are awarded a proper and legitimate place in the world of adults. This place for the child and his play steadily becomes more difficult to find.

It is *not only* the material world which adults have created which is, to a child, more inaccessible (compare the father formerly practising a trade at home and now going out to work), more incomprehensible (compare the former homespun and woven sheep's wool with the present synthetic fibres and materials) and more dangerous (compare the former hard broom with the present vacuum cleaner). The child who conquers the world by play has been deprived of many domains which were formerly accessible — dealing with animals, exploring attics with junk, playing with water in a brook. *But also*, the social and psychical climate in which the child plays has changed considerably: away-from-home jobs of parents; fewer children; lack of conditions leading to a feeling of fundamental security; non-comprehension of the child and his play by adults arising from

their haste and over-exertion and 'attitude of consuming'; the increasing difference between the intimate sphere of the family and the impersonality of 'secondary society systems'.

### RELATIONSHIP OF CHILDREN TO THE WORLD OF ADULTS

Changed standards of living restrict the child's play as follows:

#### *Materially*

- Lack of space for play at home and out-of-doors,
- Restriction on play through consideration of near neighbours,
- Street traffic,
- Limitation on sharing in adult activities,
- Lack of long undisturbed periods of play.

#### *Socially and Psychically*

- Children playing means disturbance to adults,
- Children are excluded from the leisure pursuits of adults,
- The adult's interest in a child's play is negligible and adults are not prepared to play with children.



Children themselves have changed their attitude and reaction to play: tendency to grow up earlier and consequently to get sooner beyond the playing stage; decrease of sense of imagination; of perseverance; the spread of infantile neuroses; and of boredom among children.

Children to-day are hemmed-in in their play because responsible parents feel they need to be protected from the world of adults: keeping them away from busy roads, from passive television-viewing, from an excess of stimuli which interrupt and disturb. This protection guards against dangers, but it also limits the possibility of gaining experience.

Some very partial solution can be found in reserving a child's own nursery room-area adapted to his requirements, where play and consequently the child's personality can unfold freely. We count under this head, too, children's playgrounds out-of-doors; and the establishment, in or outdoors, of an atmosphere of quiet and security where a child may, with the adult's consent, pursue his play without any element of haste, with plenty of time and with suitable toys. However, this isolated playworld of the child, adapted though it is to a child's needs, separates him from the world of activity of adults.

This almost inevitable seclusion of the child in his play, which consequently very much limits the range of his experience compared with his former participation in the work and play of the active community, sets a new task for the parent or teacher: he must create substitutes for the former shared experience: he must so arrange that the child gathers from his play with, and manipulation of, toys and simple materials lessons which would have been inherent in the community environment. Sandpits, paddling pools, animal pets, for instance, must deputise for experiences in the real 'outside' world which children formerly had.

Insufficient publicity and propaganda have been given to the fact that a child has a right to play and to what he needs in order to play. Those responsible for the welfare of their fellow citizens and consequently also for the welfare of children (M.Ps., local councillors, officials) and those who plan, manufacture and sell

everything that is a prerequisite to the life of children and the families to which they belong, (architects, town-planners, consumer goods industry, toy trade), can partly blame their ignorance of the play-requirements of children for their inability to cope. Partly, too, their actions are governed by different factors quite divorced from the consideration of what children actually need. (Aesthetic considerations when equipping 'perfectionized' nurseries, the pressure of business considerations when producing and selling toys, the lack of statutory regulations requiring the inclusion of children's playgrounds when building new dwelling-houses, blocks of flats etc.). This unfortunate state of affairs can only be countered by intensive mass enlightenment by means of convincing facts and figures.

Lack of interest in children generally and lack of understanding for their play prevails with many people *towards other people's children* with whom they come into contact. (Neighbours, landlords, people who walk in parks, fellow passengers in public transport vehicles.) They counter children's play with what often amounts to animosity, although it has to be admitted that playing children disturb them, and can often tax their patience severely. This animosity not only discourages play but also devalues it in the children's eyes. Conflict of interests between adults and children is generally settled in the adults' favour. It cannot simply be solved by an explanation and an appeal to the adults, referring them to their responsibility for every child who grows up around them. Rather should possibilities for play be created for the children which they can make use of without disturbing adults. (Sound-proof walls, children's playgrounds in the parks, toys to stop children from picking up adults' utensils when they want something to play with). There is also advice of various kinds to give to parents in order to avoid such conflicts of interest between adults and children (keeping children occupied during a long train journey; carry-cots for a doll rather than a big doll's pram which damages the bannisters when being conveyed up or down stairs, explanation of situations in which children should not be involved because a conflict of interest will in all



probability result.

The reaction of parents to the playing of their child is of decisive importance to this playing. Because play is interwoven within the all-round life of the child and all of the life of parents and children together, the way in which the family lives together is decisive as regards the encouragement or discouragement of play. Children who are to their parents nothing but an unwillingly endured burden can hardly experience encouragement from their parents in their play.

### DISCOURAGEMENT OR ENCOURAGEMENT OF PLAY BY ADULTS

- (i) Play that develops and unfolds can only take place when a child feels secure within his family and when he can lead a quiet orderly life without any considerable burdens.
- (ii) Mere toleration of play, by adults who leave the child to it because he cannot do anything better as yet, discourages play. In such cases the child gets no progressive incentives or help and is pushed away from play to other forms of activity or to boredom.
- (iii) Intellectual appreciation of the necessity of play for the developing personality of the child is still not the thing that the child requires by way of full understanding for his play, although such appreciation may cause the provision of certain play-requirements (a corner to play in, appropriate play-clothes, suitable toys). Often merely intellectual appreciation misleads the parent into smuggling into play a number of petty educational aims which make real playing impossible.

- (iv) Genuine understanding of a child's play can only be shown by an adult who himself still knows how to play. By virtue of such an understanding, he will participate in a child's play not from any pedagogic motive, but just naturally.
- (v) A child needs adults who will frequently participate in his play, as an encouragement and as a constant confirmation that his play is an important thing which is recognized also by adults. Such participation must not be confused with a disturbing interference by the adult and an undermining of the independence of the child who is playing. Such bad behaviour by the adult consists in directions about what children should play at, interruptions of their play, criticisms and corrections, thwarting the child's attempts to find his own solutions.
- (vi) Lack of understanding of play on the part of parents who have forgotten how to play is evidently the reason why they merely furnish the children with opportunities for playing (a cupboard full of lots and lots of toys), why they confuse the price of a toy with its value to the child, why they seek to compensate children's wanting to play by lavishing money on them — but are not prepared to play with their

The Travelling Exhibition of Good Toys, Ulm Museum





children themselves.

- (vii) The child needs an adult's help in his play. (Children's play, as opposed to the 'nature play' of animals, is 'cultural play' and therefore dependent on the communication of cultural facts). The child needs help in answering questions and solving problems which crop up during play. He needs examples. He must have stimulation which he can use productively later on (what can one play at, how can one play it?) Only children, and children who are debarred from mixing with others, are particularly apt not to get such stimulation (but too many toys). Many younger parents cannot give their children any stimulus to play because when they were children themselves they did not have sufficient experience of playing.

#### IMPORTANT PROBLEMS TO BE TACKLED

Against what influences in the world of adults must we protect the child so that he may play undisturbed?

How can children have a child's own living area at their disposal in which they can play

unhindered, yet without hindering adults?

What facilities must this child's own living area offer for a child's play? What substitutes must it provide for the experiences from which the children are excluded as a result of protection from the modern world of adults.

What questions cannot be solved by parents by themselves, so that the help of the community must be sought?

What must be done to induce parents to share in the play of their children and to get the utmost out of this play for children of different ages? It is to be borne in mind that the essential factor is parental understanding of play, and that they should have time (or make time) to devote themselves to the play of their children, and they must somehow furnish the necessary material conditions for play.

What is to be done so that children do not, through the influence of their surroundings, lose the capacity or willingness to play; so that they have enough time to play and so that they are able to avail themselves of the facilities for play that do exist in their locality? How can one lead children back to play when, as a consequence of unfavourable environment, they have forgotten how to play?

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# Notes on Play

## CHILDREN IN INDIA

It is a great pleasure to introduce the children of one's own country and their toys to others in a conference like this. The most interesting thing I find in childrens' play is that throughout the world they have their own ways of make-believe games. The cries of a child in England 'any more fares please' as he is engaged in the role of the bus conductor remind me of my own son in India, playing the same role of the bus conductor in his own jargon. The little girl of my neighbour in Leeds will serve her soup and biscuits in her own little dishes when she plays the role of the mother, as our own small girls do in Indian style in their make-believe. It amuses me to notice this!

Here, you are all thinking of the type of toys with which your children play. Things are not always the same in our country. We must try to judge play in its proper perspective.

What do the children do in India when they want to play? They just run off into the field. They climb the trees and collect fruits, flowers, leaves, and the boys make shops with these and the girls play housekeeping. Sometimes they make their own toys from clay and paper; sometimes they cut old newspapers into different shapes and make their own toys according to their own imagination. They make the things which they can see in their daily life. They make their own realities from their own imagination, and so perhaps they increase their imaginative powers. Afterwards they run to the tank or river-side and swim for hours together. When the rain comes in summer, they go out and sing and dance and make joy out of it.

India is such a vast country, and has so many problems to solve regarding food, health, education, industry, agriculture and so on, that we must try to get our children to play with natural toys they can collect themselves, rather than supplying them with ready made ones. Of course, we have toys and dolls made of wood, clay, paper, glass or plastic available for our children, but there are very few schools which can afford to have these toys for their children

to play with. We have very few nursery or kindergarten schools compared to the population of our country, and only the children of the well-to-do families can go to one.

I wish to mention here the millions of children in our country who are in rural India. Mahatma Gandhi was the first to think about their education and their play, and he planned a new system of education, known as Basic Education, for the children in rural India. In Basic Education, the children have most of their classes outside the four walls. Through outdoor activities and play, we are trying to develop body and mind and the total personality of children. Before Gandhiji, Rabindra Nath Tagore was the first to set up such a school in Santiniketan, where the children have their classes under the shade of the big banyan trees or mango trees, and they are trained in nature and with nature, and they play with natural toys.

In my opinion, it is a subject for experiment to see, before giving ready-made toys to the children, whether they would not develop their imaginative power much more by making and playing with toys they have made themselves out of the natural objects they find to hand, provided of course, that the teacher and the adults make for them an environment in which they can do this.

*M. Das Kupta*

## PLAY IN NIGERIA

Parents in Nigeria recognize the physical values of play and encourage their children to play out of doors. In fact, they very much emphasize out-of-doors play, partly so that their children may develop the spirit of co-operation and so be able to share in the communal life and work hard as adults. There is hardly any direction or guidance; children are left to play as they like. Sometimes they run great risks, especially young children in trying to imitate others in climbing trees, when their limbs are not strong enough to do so. Fortunately for us we have not been pushed to use tall buildings and sky scrapers as dwelling houses and even in



the cities, which are getting crowded now, children can still find open spaces for their play.

Yet we have many problems with regard to children's play. Nigerian children have far fewer toys than European ones. Lack of finance prevents our spending much on toys. Mostly children are left to improvise their own. I will not elaborate on this, but what I want to stress is our need to educate people in the values of play other than for physical development. Our children need toys for intellectual stimulation. We have artists and materials, especially for wooden and metal toys, but people pay very little attention to this.

Of course, our main problem is literacy. If we want to educate parents and other adults in the child's need and right to play, magazines and journals will not prove successful, since we still have a great percentage of illiteracy. In the Government's development programmes, the Social Development Department is doing its best in adult education. They do this by conferences and small discussion groups, with guidance from experts. Films, too, have been found to be very helpful. Experiments show the deep and lasting impression made by films. But another question which arises is whether the education of parents in the child's needs should be left entirely in the hands of the Government and experts.

So far, there are very few Nursery Schools in Nigeria and these are all private concerns. The children who go to these schools and enjoy the right to play with proper toys and so on are only those whose parents can afford to pay. The masses are still left on their own. There are one or two play centres in the big towns but again they are voluntary concerns.

I was one of the founders of the Play Centre at Enugu in Eastern Nigeria and I must mention the difficulties we have in getting toys and also in getting suitable ones. We had very little money, just voluntary subscriptions from the members and friends, so we could not afford to buy plenty of toys. We had a few as gifts from the Stores, and made some ourselves. The children are so anxious to play with toys that many of them do not mind walking long distances to come to the Centre. Even though

we restricted each one to two two-hour periods a week at the Centre, many of them would come at other times to be turned away because we could not cope with the crowd. I am happy to say that the Centre is still running and we are hoping to be able to get Government support at some time to come.

Therefore I have been very happy to come to this conference, because we all share the same concern over children's need and right to play.

*Mrs. Europa Agwu B.A., M. Ed.,  
Nigeria*

### ENCOURAGEMENT AND DISCOURAGEMENT TO PLAY IN SIERRA LEONE

Sierra Leone, one of the British Colonies of West Africa, came into contact with civilization over a hundred and fifty years ago, when slaves were settled in the colony area. These settlers were given education and taught the British way of life which their successors are still carrying on. With education came the missionaries, trade, then government. Thus the majority of the children in the colony had some sort of education up to full secondary status. Later a college was founded for the training of priests, which later gained university status.

The situation was quite different in the Protectorate. There were a few elementary schools there run by American Missions, but they were so scattered that only a very few areas benefitted. The natives were not willing to send their children to school, and when they did, it was only their slaves or wards. Later they sent their sons, and it was only lately that girls began to appear in the schools. To assist those who were willing to go further with their education, the government built two secondary schools at Bo and Kozema.

Thus there were two cultures prevailing in the same country. One has caught the vision of education over a century, and the other only ten years ago.

The child in the colony lives in a different setting from the others. His parents had tasted of education and they desired their children to make up the ground which they had lost. Thus



children were always forced to their books. Teachers as well as parents thus conspired together to restrict the children from playing. They saw very little advantage in play. They recognized only two advantages from it: (1) playing football and cricket develops the physique of the child, and (2) when they win a football or cricket match against any other school, they win prestige for their school. This was the picture up to ten years ago; fully organized football matches were encouraged.

The home had its own difficulties. The boy or girl has some domestic duties to do before going to school. He has to sell some articles, clean the house, wash the plates before going off. He goes to school at 8 a.m. and returns at 3 p.m. again to his domestic duties, or he may be sent on some errand. He goes on working until dusk at 7 p.m., takes his dinner, clears the table and then to his homework. He thus has very little time for recreation or relaxation. Even if there is some respite during the day, and he seizes a chance to play, he is scolded. There must be some domestic work yet to be done; to wash the plates, cook the rice or prepare against the next day's meal. Parents were so strict in those days that children were afraid to play where they could be seen.

Yet despite the fear and the dread, they steal some time for playing. When they are sent on some errand, they use up the time playing in the field. They know the consequence of delay, but they prefer a beating rather than curtail their enjoyment in playing.

In the Protectorate, parents have not the same firm control over their children as in the colony. In the majority, they are illiterate. When the father goes to the farm, the boys either follow him, or they are left in the streets playing. The girls stay at home with their mothers doing domestic duties. Thus the boys in the Protectorate have unlimited hours for playing. They have vast expanses of land to play in. In contrast to the colony-born, they are far stronger and more virile than the delicate colony boys.

The picture has changed during the last ten years. Schools in the colony and protectorate now allocate at least one hour every day after school for games, and every boy must take part

in his school house match at least once a week. In the ordinary time-table, there is a period for physical education for every class once a week.

This stand that the schools have taken has obliged some parents to change their attitude towards play. In a few homes children have ample toys to play with, and a room for their pleasure. The majority of parents have yet to be taught the 'Child's need for Play'.

S. O. Greene, B.A., Dip. Ed.  
Sierra Leone

## PARENTS AND PLAY IN THE NETHERLANDS

When we discuss the possibility of children playing at home, we meet several circumstances that prevent them from playing to their heart's content. It may be that housing is too cramped, it may be that the economic situation of the family makes it impossible to buy toys, it may be that the child lacks the necessary basic security for spontaneous play. But perhaps the most important factor is the inner attitude of the parents, especially of the mother, to their children's play.

Many parents have no knowledge or insight as regards the value of play for the development of their children's personality. So if we wish to improve the variety and to enrich the quality of children's play, we'll have to approach their parents first. It is especially the creative aspect of children's activity that is undervalued by adults, who have their own opinions about how *the result* of that activity should look. Such adults do not realize that it is the doing itself, not any result of what is done, that has most value for the child.

Another factor is that adults have more spare-time now, which does not have to be spent in earning money for the family. The way in which parents use their spare time and holidays undoubtedly influences the child's behaviour and play activities.

The Society for General Welfare in the Netherlands, set up in 1784, has always been concerned with the development of the inner and creative powers of man. Intellectual and creative activities have always been very important means of developing these powers. To be effective, such activities have always been



adapted to the needs of the population of a given town or village and under special circumstances.

During the last fifteen years in the Netherlands, a tendency has been growing to spend spare time in passive entertainment; television, movies, looking at football, driving in a car as many miles as possible (with the children) during holidays, and so on. Housing conditions are not satisfying, children having no room to play, and the new blocks of flats are very noisy, so that the moving, bouncing, even the creeping of a young child is a nuisance to the neighbours. The under-fours are permanently hampered in their natural urge for bodily activity and parents seldom use their ingenuity in creating possibilities, such as a rope-ladder or a simple climbing frame in a door-way or in a passage.

As soon as the child is four years old, he can enter the nursery-school, where he finds all sorts of activities that arouse his spontaneous interest. And the nursery school is often the institution that informs parents about the value of play and creative activities for their young children.

The Society for General Welfare has about 120 nursery schools all over the country and they have begun to organize parents' nights, where the parents are invited to be active, for example, by discussing educational problems, or by making toys for Santa Claus, or, and this has proved to be very successful, by playing with the materials with which their own children are working during the day. The teacher for instance invites a group of parents to make a flower- or common-market, or something that has caught the interest of grown-ups and children in the place. Many parents need some encouragement, having no confidence in their own skill. But when the teacher tells them that the thing they want to make need not look much like reality, they start.

It is very interesting to see how those parents, sitting on the children's chairs and working (playing) at the children's tables, get more and more lost in their activities, and how they enjoy tremendously the moments when they discover how to do something new. They are co-operative and inventive, concentrated on what they are

doing. And this is the purpose of those parents' nights. In a quite informal way they get the sensation of the enjoyment which creative activity, more than almost any other, can give. They learn anew how to play, and that doing so can be joyful. When they have finished, they have a look in another classroom where they see what their own children have made with the same materials about the same subject. Many parents feel then an admiration for the skill, the inventiveness and the originality of their own children. Paradise lost?

However, the grown-ups have experienced how difficult creative play can be, when you have set yourself to make something with simple uncomplicated materials and tools. But they have also experienced a sort of inner freedom that makes them satisfied, happy. We hope that those parents' nights may be the first step in an active, creative use of adult spare time, to the benefit of both parents and children.

*Wilhelmina M. Nijkamp, Amsterdam*

## CHILDREN WHO DO NOT PLAY — BELGIUM AND EVERY WHERE

When one knows how strongly children need to play, and how ingeniously they find ways of doing so even when circumstances are against them, one is astonished to hear of young children who have little or no interest in toys, and the quality of whose play is exceedingly meagre.

One meets such from time to time amongst the ordinary children in *crèches* or day nurseries. They go away by themselves into a corner and suck their thumbs or rock with vacant eyes. They know no other interest than the pleasures they can find within themselves. At best they merely gaze at some game that is going on around them, or run round and round it without taking any part.

I think that play is one way in which a child can come out of himself and move towards the conquest of his environment, so practising and improving his mastery of the world of things (for example a drawer), ideas, (for example a policeman) and feelings (for example fear).

I think too, that a child finds difficulty in



setting out thus to master his environment if he hasn't first established a relationship with another figure to whom he is perhaps even primitively attached — by what Bowlby would call the primary tie. One might say figuratively that the link with a maternal figure is the royal road which opens to a child his journey into the material and psychic world which he will conquer in his play.

A hospital nurse once said to me: 'These children who are withdrawn into themselves, need to be taught how to play.' I have seen her do just this: she would first take a child on to her lap, talk to him, pick up a ball, show it to him, and gradually progress towards a small game in which the ball would go from one to another. What she called 'teaching him to play' meant above all establishing a human relationship with him, and it was only through this that the child was enabled to take an interest in the ball.

If we are concerned about young children in a residential home who cannot play, perhaps we should first of all study the staff of the home, how its work is organized, what sort of attitude it has towards the children (whether it takes care to give as much liberty as possible, but also as much security) before tackling the question of playthings.

Not only is it important to establish a human link, but even when it is established, the young child continues to oscillate between two poles. The first is a pole of intimacy, a well-known world in which he gains security and confidence through the ways in which his need for food, warmth, rest, human contact, understanding, and so on is satisfied. The other is a pole of adventure, in which he pits his newly acquired equilibrium against what is new, in exploration, self-confidence and initiative. The young child cannot venture very far into play without returning regularly to his base of intimacy. Before climbing one more step on the climbing frame, he will seek the approving glance of his minder; when his attempts at playing with another child fail, he will go back to her again; if he falls down or if what he discovers is overwhelmingly exciting for him, he will turn back like a homing pigeon to his source of confidence.

It has been found amongst children who are brought up in a group that in so far as the personal care that is given them recognizes each child's individual needs, their free play improves (Boekhold). It becomes more individual, that is to say, each child plays according to his own pre-occupations and needs, and is less influenced by a species of group contagion (Redl). An example of such contagion is when one child begins to bang on the radiators, and the others immediately follow suit. The quality of his play improves also in that he more quickly gives up a purely manipulative kind of game and begins to understand the world about him more deeply and more fruitfully.

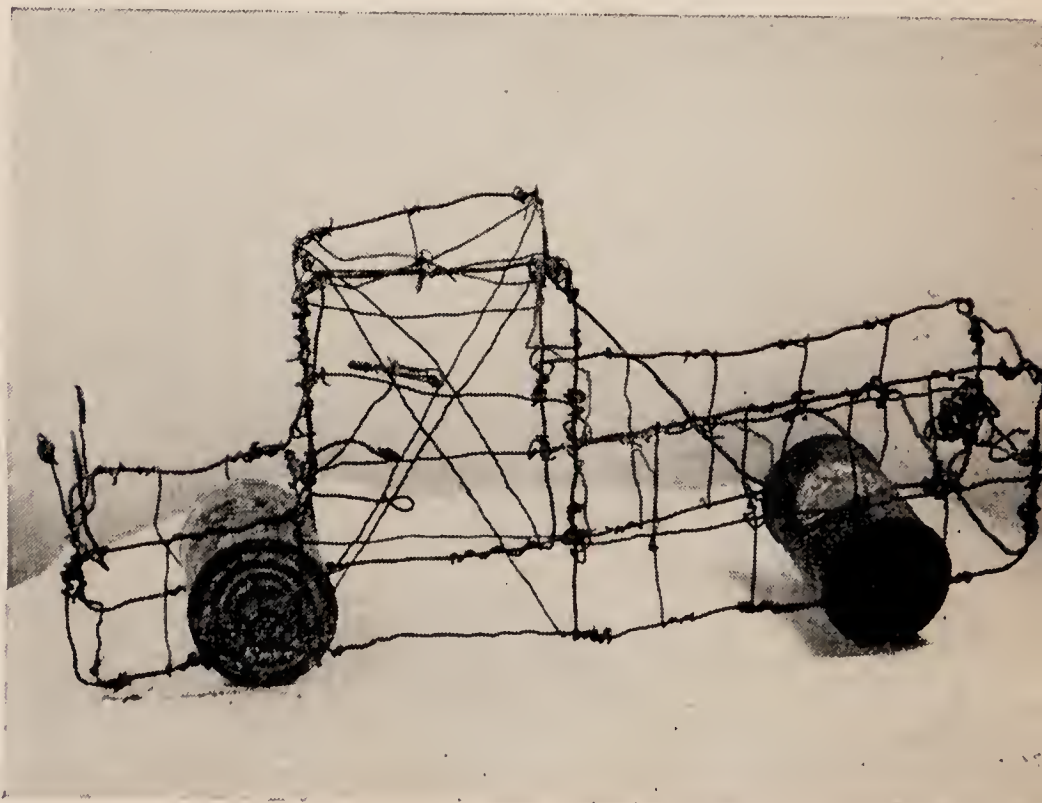
If it has been shown that children who lack maternal care tend usually to have lower quotients of development and intelligence, this may be partly because, this link being less sound, they play less, and thus their mastery of the world of conflicts, ideas and feelings, tends equally to be less good.

*Dr. P. J. Fontaine, Kessel-lo*

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Truck made and used by boys in the Fezzan, Libya. The measurements are  $19\frac{1}{2}$  ins. x  $5\frac{1}{2}$  ins. x 9 ins. high. Small bands of boys run through the oasis pushing such contraptions pretending to drive a car. Only they don't make a noise simulating a motor-car or horn as European children would do.

Photograph and comment contributed by Dr. J. H. Jager Gerlings, Curator of the Royal Tropical Institution, Amsterdam.





## Statement agreed unanimously at the ICCP Conference, Brighton

We recognize that play is one of several factors of primary importance in the integration of the child's personality, helping him to become purposeful and creative and a happy and useful member of society. Accordingly we emphasize the child's need for play in relation to each and all of the following:

- (1) Physical development and bodily health
- (2) Emotional stability and mental health
- (3) Intellectual growth and learning
- (4) Friendliness and co-operation between children

To assist in establishing in all countries the child's right to play, the representatives at the second conference of the I.C.C.P. stress the following points:

A. It is generally accepted that young children require almost unlimited time for play, but it is often forgotten that play is vitally important also for school-children. They, too, must be given ample time for play. We in the I.C.C.P. consider that *less* work (including work at school, school home-work, journeys to and from school, compulsory house-work, etc.) should be required of schoolchildren than is required of adults. A similar consideration applies to adolescents and young people.

B. Children must be enabled to grow into an organic relationship with the world into which they were born. At first, this world consists of their fathers and mothers. But the life of the parents in an industrial community has become remote from the small child and incomprehensible to him. This lack of understanding makes it difficult for a child to find any pattern of growing-up in a manner acceptable to the community.

C. To help the child amidst the inevitable realities of our technological age, he must be given opportunities of contact with basic materials and of experiences associated with them (water, earth, sand, grass, shelter-making, tree-climbing, fire-making etc.).

D. In the past, traditional culture-patterns guided parents in their treatment of children. In a rapidly changing world these patterns are increasingly inadequate. Where traditional attitudes have broken down, they must be replaced by a practice based on an understanding which comes through observation and study of children's needs. In acquiring such an understanding, parents often need some help.

E. Parents alone cannot solve the problems that arise in providing adequately for children's play. We recognise the responsibility of the community. Until such time as the community succeeds in establishing better conditions (such as more play-centres etc.), parents and other adults must increase their efforts to assist children at play and at the same time urge the community to act.

The Children's Play Activities, 94, Wimpole Street, London, W.1. hold the copyright of all the material on play in this issue of *The New Era*. — Ed.

## English New Education Fellowship

*Annual Meeting and Conference on*

## Man's New Concept of Himself

With special reference to education in Ghana, Nigeria, and other newly independent countries

Speakers: Professor J. A. Lauwerys, Chairman, New Education Fellowship;  
Dr James Hemming, and educators from Ghana and Nigeria.

Friday, 6th January, 1961, 2.30–6 p.m., at The Brompton Hotel, London, W.C.1. Tea tickets (2/—) and further information from Mr J. B. Annand, Alturas, Rotherfield, Sussex.

### Work or Play?





## Book Reviews

**The Year Book of Education 1960** Joint Editors: George F. Z. Bereday and Joseph A. Lauwerys Evans Bros 63/-.

This volume of *The Year Book* has as its title 'Communication Media and the School'. It directs attention to any means of communication and its role in education. It thus includes the traditional usage of speech, books and visual aids, but is more particularly concerned with the machine projected aids of filmstrip, motion pictures, radio broadcasts and television. For an account of the development and present use of these media in many parts of the world, this volume will be a most useful book of reference. There are forty-nine chapters, one long editorial introduction and four short ones. The four sections cover theoretical implications, progress in techniques, surveys in the use of mass media in solving the problems of different countries and areas, and case studies in which the use of a medium for a particular purpose is analysed. The whole volume is prepared with that care and thoroughness that we have come to expect from the editors of this annual feast of readings in comparative sociology.

A distinction, which might have been made more explicit in *The Year Book*, should be made between communication which is both transmitted and received within a particular classroom, and is thus under the choice and control of the local teacher, and that which is broadcast from outside and simultaneously received in large numbers of classrooms and homes, and in general has a very large audience. It is only these latter broadcasts and telecasts which properly constitute the 'mass media of communication', the impact and technical development of which has so greatly impressed the editors and most of the contributors.

The big new thing in the educational implications of 'communication' is that aural and visual signs, mostly words and pictures, are being broadcast in increasing quantities to very large and increasing audiences. The editors and the more hopeful contributors think that this process can, or at least may, lead to greater democratization, a broader based know-

ledge, more rapid fundamental education, more efficient learning and improved international relations. Warnings are also given of the dangers of commercial exploitation, or of propaganda; of the need for the teacher to defend his position, and the moral challenge to resist the wrong use of the media. Yet, on the whole, the wider diffusion of knowledge at a distance through space, along with the transmission of appropriate attitudes and emotions, is expected to reap a rich reward in human understanding.

Well, why not? This is, after all, what each individual teacher is trying to do in his classroom. Amplify his voice and magnify his face and repeat it in thousands of places at the same time and do you not correspondingly multiply his effect? As one enthusiastic writer from the U.S.A. declares: 'In one telecast a teacher may reach more different people than he might otherwise reach in a lifetime of teaching.'

Clearly this is no simple matter to evaluate, but there are factors which reduce the effectiveness of education by mass media. The principal point that can be made is that sending a message does not mean that it is received. Effective communication implies both transmission and reception; and to receive a message implies activity in the learner. As the editors put it, rather verbosely: 'The degree to which the new media contribute to the evocation of learning responses is thus important in assessing their educative value', (p. 38), or, in other words, their value depends on how far they help people to learn. Colin Cherry makes a similar point when he stresses that the media only communicate signs — their meaning, truth and significance depend on the human users. This is why he regards telecommunication as a social science.

With regard to the objective of conveying factual information, there is evidence from the U.S.A. of little difference in progress between college students taking telecourses and those taking normal face-to-face instruction, and where there is a difference it favours television. We shall await with interest the results of a new experiment with school pupils in Italy, where a complete *Telescuola* is being given to 11–14

year olds. It consists of a three year course in all subjects broadcast in two lessons a day for six days a week.

There are eight chapters from writers in the U.S.A. and all favour very strongly instruction by T.V. Some become inspirational about it. We are told that it has forced a re-thinking and a re-evaluation of educational ideas and objectives, that it frees education from books, and heralds a break-through from a print-based culture. And so on. In 1959 they had 43 public stations for educational T.V. and 102 on closed circuit. One is struck by the dominance of the U.S.A. in the field. Another country making great strides is Japan. There is no doubt that we are very far behind the times. Only 850 of our 30,000 schools have T.V. sets, and only a third of all our schools have even the old-fashioned film projector.

Now it must be readily admitted that one can probably learn a lot of things quicker by the balanced use of audiovisual aids emanating both from within and from without the classroom. The teaching of a foreign language is a notable example. Within the classroom there are increasingly cunning uses of tape recorders, synchro-readers and the like, and the value of the sound radio is well accepted. The broadening of knowledge and experience in the pure and applied sciences, in geography and the social studies, by seeing on the screen original experiments, rare events and far away places; and the contact with striking, different and specially gifted personalities should equally be admitted.

With regard to attitudes and the appropriate emotions towards such things as good citizenship, loving one's neighbour, and international understanding, these might well be encouraged by the vividness of the new media. Our schools should therefore be much better equipped with all the varied machinery of modern communication. There seems no doubt about this. The new media are here to stay. It is ridiculous what little attention is paid to them in English schools, while children add to their education by viewing the T.V. at home, which has a surprising number of informative and serious minded features. Yet in many



schools T.V. lessons are unthought of, and it is often difficult to show an instructional film although they have been produced for over 30 years.

Considering again the limitations of the true mass media, we must remember that the resulting quality of education will always depend on the quality of the messages communicated and not on the number of transmitters or their power. The quality will depend on what the senders are intending to convey, on how well they do it, and on the control exercised by the learner and the teacher at the receiving end. If information is being given, we need to ask 'Is it the truth?' If attitudes are being advocated, they should be criticized and not passively accepted. If emotions are being aroused, we need to ask 'Are these feelings rational and genuine, or irrational and spurious?'

The real weakness of all broadcast teaching is that there is no direct feed-back from the pupil to the teacher. This is the essence of the teacher-pupil relationship, and also the essence of democracy. This may be partly achieved by new techniques whereby a class asking questions and making objections can be televised with the teacher, thus giving young viewers a chance to identify with the pupils. Technical developments of a closed circuit system may go further and arrange for a direct two-way communication. Yet, as always, the safeguard against propaganda and against boredom lies with the local teacher and his group of pupils. He must continue to foster the ability to choose and discriminate.

To keep all the people all the time in touch with current questions is only a democratic process if they are allowed a choice of answers. Wherever the teacher's voice comes from it is, luckily, still possible for us not to listen or look. Part of education, in these days and increasingly so in the future, is to learn which knobs to twist, and which switches to turn on and off. Having turned on the ones you want, you still have to pay attention and spend some time at it, and even think, before memorable communication takes place.

A. K. C. Ottaway

**Russians as People** by Wright Miller, published by Phoenix House 25/-.

Mr. Wright Miller has had to set limits to his vast subject in this book. Yet within these limits, he has done

an excellent job.

The book is illustrated with ten pages of photographs. His object is to write 'a social not a political study', or as he says in his introduction, to write about Russians as people and not as Communists. His achievement is to convince us of the Russians' 'capacity for human relationships and for life in the larger community'.

Mr. Miller says he has to begin his story with 'winter, the greedy, exhausting winter'; and the compulsion under which he writes is that of a skilled observer, reader and teacher. What follows in the chapters on *Hibernation, etc.* and *The Russian Scene* is a broadly based and highly perceptive examination of the persistence into Soviet times of basic historical and geographical influences. A less skilled writer would have marshalled his material in either logical or chronological sequence. As it stands, his evaluation of 'the fundamental attitudes and habits of mind' deriving from the home-land itself gives this book a standing among environmental studies.

The thread linking his chapters is that of personal experience. The reader never forgets that he is accompanying Mr. Miller in his Russian studies, and on his journeys into pre-war, war-time or present-day Russia. In the chapters on *Being a Russian* and on *Russian Society*, the ethos of contemporary Russian life is sympathetically and sometimes humorously conveyed. The reader who wants to capture the flavour of the book, and to pick up amusing snippets of information on manners, morals and taste in Soviet Russia, should turn to the chapter with that title. Here he will learn how to buy a ticket on the Metro, and what to expect if a pretty girl sits next to him at the end of a theatre row. He will gain some idea of the quality of friendship among Russians and of the widespread appreciation and practice of the arts in Russia now.

The book ends with a chapter on *Russians and their Government* which although brief is lucid and satisfying. In it the author shows that he is aware of the inevitable limitations of his book: that it lacks the stiffening of scientific human study. As Mr. Miller remarks '...under their system human behaviour is not studied in this way. Their system has achieved great triumphs in man's mastery over nature, but to study the behaviour of men as a part of nature scarcely enters into their thinking. They have achieved a great deal for

their people but seem comparatively uninterested in finding out what their people are like ...' and again: '...the Soviet attitude to the human and biological sciences' indicates what a mistake it is for 'Westerners to think of the Soviet Union as a scientific society'.

For the Soviet people in general, western psychology and sociology is a closed book. Translations and abstracts of all western science are made, but there is no opportunity for 'active learning' of the principles of western psychology and sociology. As the Russians approach western standards of living and adopt the pattern of life of other industrialized peoples, this absence of common experience in the intellectual and emotional background of their people and ours raises serious problems in communication which even Mr. Miller's knowledge and intuitive understanding can scarcely surmount.

A. E. Adams

**The Young Scientist** by W. Abbott, published by Chatto & Windus, price 16s.0d.

I do not know how frequently this sort of book is born into the world of science for the young, but it has at least one scientific characteristic: it is pithy. The designed reason for the book's existence — to provide knowledge of the developments in science and engineering for children between the ages of thirteen and nineteen — demands that the volume be potted, and as a result of its pithiness and pottedness, much of the material is presented neatly swathed in scientific terminology.

We are all forced to agree that the age of specialization exists. However, the specialist in science today — more than ever before — must appreciate the true place of his science within the perspective of all the subjects which are governed by scientific method. A great deal of nonsense is spoken about 'catching them early' — referring to potential scientists — and owing to the tremendous weight of didactic literature extant in any science today, the 'earlier' a scientist is 'caught' the less orientated he will be.

Except for Sir Graham Savages' preamble, all these chapters are concerned with applied physics. There are millions of scientists in the world — potential and actual — of whom by no means all are applied physicists.

Incidentally, Sir Graham is unable to decide whether the most im-



portant role of the academic staff at universities is that of teaching or of doing research. Those who have been to a university where the former was considered ancillary, will know where the correct balance lies.

It is natural that the most romantic of the developments in applied physics have been chosen: rockets for use in space are preferred to mechanical kidneys to conquer renal disease in human beings. The diagrams are excellent, and are well documented in the text. Although neither the biologist nor the chemist is here considered as a young scientist, they would do well to scan through the book for their orientation with respect to physics. The physicist should read something chemical or biological perhaps?

J. P.

**The Science Study Series, published by William Heinemann Ltd., price 4s.6d. each.**

1. *The Neutron Story*, by Donald Hughes

Neutrons are neither positive nor negative particles; they are neither attracted, nor repelled by other particles. They are useful, but neutral. They are perfect English gentlemen. Dr. Hughes treats them as such: with admiration, loving care and charm. The monograph is comprehensible without being skimpy, careful without being niggly. He knows for whom he is writing, and speaks about the aspects of the subject which interest him, and will interest his readers. His subtlety lies in knowing the exact depth to which to penetrate in each section.

2. *Magnets — the Education of a Physicist*, by Francis Bitter

Magnetism, in Professor Bitter's hands, is a subject of overwhelming fascination. The enthusiasm which he has for his own subject — and who is to say that a creator of interest is not a recreator of research? — exudes from the book with bubbling vivacity. The pace is not too quick, the treatment of the subject matter is not over didactic. An insensible persuasiveness teaches, or reteaches, one a great deal about magnetism. The Professor has had a fascinating career and, apart from an eminently readable, lucid and entertaining account of magnetism and the education which it offers, he has shewn that the autobiography of a scientist can be as romantic as that of an artist.

3. *Soap Bubbles and the forces which mould them* by C. V. Boys

The House of Heinemann deserves great salutations for republishing such a charming series of lectures so nearly lost in the accelerating treadmill of the production of scientific literature. For those of us who have had the fortune of knowing a copy of Boys' endearing lectures, the cry 'I need say no more' rises from our throats. Unfortunately this is an assumption altogether too great. The lectures were delivered before young people in 1889 and contain the as yet unhurried peace of wonderment at discoveries. The young will still derive a tremendous amount of joy from the simple experiments in scientific method and from the boyish gaiety of the prose.

5. *How old is the Earth*, by Patrick M. Hurley

Perhaps one of the few arguments common to all those who argue about the relative validity of scriptures, is that of the age of the earth and its beginnings and future. Few of them realize the existence of, or know, the facts which science has exhibited on this subject. Dr. Hurley treats the subject apparently with the philosophers in mind, for he has laid a sober and thorough account before us, upon which we may build a sure knowledge of geological time.

*The Series*

This series is a new departure in the literature of science for the interested public. All the volumes have terrific zest which rolls one along, and leaves an appetite for more as well as a well-lined stomach in which to put it. Let us hope that there shall be more, and that the authors continue to be joyously communicative. The public deserves to educate itself with these books, but does it need to be made to feel queasy by the covers?

John Pellowe

**Lichens for Dyeing** Eileen M. Bolton *Studio Publication* 15/-

Not since the publication on Lichens and Crotches by Lulham & Howarth in 1935 has there been such an interesting survey of lichens for dyeing as appears in this latest Studio publication — *Lichens for Dyeing* by Eileen M. Bolton, — price 15/-. It is a most attractive book to read and handle with its damp-resisting jacket enclosing good paper, well set-out print and gay decorative illustrations.

One of the greatest difficulties of the ardent dyestuff collector who may not be a Botanist is the identification of these beautiful 'grasping, dogged little plants'. Although the approximate positioning of identification numbers to the illustration takes a little time to follow, yet the lichens considered in this book are described most vividly through a seeing eye that is both appreciative and accurate. The record of original experiments together with detailed practical hints on where, how and when to collect the plants, gives much encouragement for a wider use of them. The appendix on contemporary work being done on lichens in the U.S.A. is of great interest to us as it surely will be to Americans.

Student, teacher and craftsman will all be delighted with this book.

K. Crofton

**Said or Sung**, Austin Farrer, *The Faith Press*, 16/-.

This is a lovely book. It has been called an arrangement of homily and verse. All but one of the homilies were delivered in Oxford University: *The Villages of Heaven* in All Souls' Chapel; one in the University Church, two or three in Pusey House, of which *The Doctor of Divinity* is specially memorable; and the rest in the Chapel of Trinity College. How fortunate are the Fellows and Undergraduates who heard *Pentecostal Fire*, *Fish out of Water* and *David Danced Mightily*. Their Chaplain was philosopher, theologian and poet.

His words reach the mind as pleasantly and compellingly through the eye as through the ear. They are charged with that without which all homily is but an expulsion of wind — loving insight and pastoral care for the hearers, and a profound yet humble prayerfulness. Most of them are indeed set within the frame of prayer to The Trinity.

The verse includes among translations from the Latin *The Great Assize*, attributed to Thomas of Celano, and among originals *They were Afraid*, an exquisite six-line study on the ending of Saint Mark's Gospel.

Doctor Farrer has just completed a long and notable ministry as Chaplain of Trinity College. One hopes that he and his publishers will be sufficiently delighted with the welcome given to this brief collection to give us more.

Denis S.S.F.



# N.E.F.

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